THE TRUTH ABOUT THE BIBLE

(THE SCRIPTURAL CHURCH.)

SIDNEY C. TAPP

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Sidney E Jaffe
Aug 25 1906

THE
TRUTH ABOUT THE BIBLE

(THE SCRIPTURAL CHURCH.)

BY

SIDNEY C. TAPP, PH. B.

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DEDICATION.

To all who would know God's Truth
as He has revealed it in His
Word to man.

The Author.

CONTENTS.

CHAPTER I.

Creation 13

CHAPTER II.

The Fall of Man 16

CHAPTER III.

The Garden of Eden 24

CHAPTER IV.

The Flaming Sword 31

CHAPTER V.

The Physical and the Spiritual Man 33

CHAPTER VI.

Material Man 47

CHAPTER VII.

The Spiritual Man 65

CHAPTER VIII.

The Seed of the Serpent and the Seed of the Woman 73

CHAPTER IX.

The Carnal Mind and the Spiritual Mind 80

CHAPTER X.

The Carnal Mind—Sickness and Death 90

CHAPTER XI.
The Spiritual or Innate Mind..... 102
CHAPTER XII.
The Creation—Spirit and Matter—or Spirit and Flesh..... 118
CHAPTER XIII.
Marriage and the Natural Birth..... 126
CHAPTER XIV.
The Origin of Evil and Sin..... 164
CHAPTER XV.
Physical Disease, Sickness and Death..... 183
CHAPTER XVI.
Israel..... 192
CHAPTER XVII.
The Priesthood..... 208
CHAPTER XVIII.
The Immaculate Conception—The Crucifixion—The Resurrection—The Atonement—Baptism—Conversion and Regeneration, and the Trinity..... 216
CHAPTER XIX.
How to Prevent Physical Weakness, Sickness and Death..... 250
CHAPTER XX.
Heaven and Hell..... 258
CHAPTER XXI.
The Church..... 268
CHAPTER XXII.
The Conclusion and the Church Triumphant..... 284

PREFACE.

The Bible is a Mirror. If man would see himself—both as a physical and a spiritual being, let him look into this Mirror.

If man would understand God's Word, he must first know himself in his dual nature—both as a physical and a spiritual being.

To understand the Bible is to know man—man whom God created in His own image—the spiritual man and the physical man conceived in lust and born of woman. The Bible is a revelation from God as to the true character of this dual natured creature we call "man."

To understand the Bible is to know man.

In this Work the Author has honestly and conscientiously interpreted the Word of God as applied to this dual natured creature called man and he believes in so doing has disclosed The Truth of God's Word.

Read the Book, Dear Reader, and see if you do not have a different viewpoint of God's Word and man and the application of Holy Writ to man as a spiritual and physical being; and after due consideration see if you are not convinced in your mind and spiritual nature that the views disclosed in this Book are The Truth of God's revelation to man. S. C. T.

Kansas City, Mo., 1912.

A WORD PERSONAL.

The Author expects for this Work to be misunderstood and misconstrued as is always the case when any truth is first given to the world.

The Author does not wish to be understood as attacking the marriage relation and the home; but he does desire to say that he most honestly and sincerely contends that both according to Holy Writ and the laws of nature, marriage is a physical and natural institution and not a spiritual institution—and that the physical conception and birth of the natural man is a matter of the flesh and not of the Spirit.

Few books in the history of the world were ever written under the disadvantages which have handicapped and surrounded the Author during the writing of this Work. He was left an orphan when nine years of age. He inherited a weak nervous system and frail constitution and not having the home cares while growing up, he developed a stomach and intestinal trouble which finally destroyed his physical constitution, being unable to digest and assimilate his food. He has been operated upon five times—these operations destroyed his nervous system. During these years he knew nothing of the Spiritual Truths disclosed in this Work. But for the last several years after coming into the spiritual knowledge of these things he has lived by Mind and Spirit overcoming matter. The continua-

tion of his life for the last five years has been a miracle to all who knew him. How he continued to live no one understood. Life with him was a matter of mind and Spirit controlling matter.

When a young fellow making his way in school he wanted to be a lawyer—but being rather religiously and morally inclined he purposed at one time going into the ministry. But the more he heard of orthodox preaching according to the theological creeds, the greater mystery the Bible became. He could not understand it or comprehend it and being honest with himself, he would not attempt to teach others to believe a thing that he did not believe himself—so he changed his course of life and was admitted to the Bar and entered upon the practice of the law, which vocation he pursued until his health entirely failed him.

With his nervous system shattered and constitution completely destroyed he started from Kansas City in May, 1912, for Denver, Colorado—which city had been his residence for some years—on arriving at Wray, Colorado, the altitude proved too high for his shattered nervous system so he retreated to Hastings, Nebraska, where he spent the summer. While there this work was dictated in a sick room, a page or two at a time, as he could collect strength enough to express his ideas and thoughts. He has not possessed the physical strength to read his own manuscript and has had to depend on others to do this for him. If there be immaterial clerical errors in the work this explanation must be satisfactory to the reader until they can be corrected in another edition. If there be mistakes or errors—they are clerical and immaterial. The fundamental ideas of the Author are expressed as he desired them.

Some may call this Work vulgar. The Truth can never be vulgar. To the clean, the Truth is always

clean. We have dealt with the Truth as it is in God's Word in as chaste terms as honesty of purpose would permit.

A word personal as to the Author may not be out of place here, as he will probably be in his grave when this Work reaches the public. He was born on a plantation in North Carolina and is the youngest child of Ruffin R. and Malissa Tapp, and has one brother, L. P. Tapp, Kinston, North Carolina. His mother's maiden name was Dunnagan. Both paternal and maternal sides of his family were slave owners and planters. They belonged to that civilization which challenged the world for morals, honesty and intelligence—and which prevailed in the South previous to the Civil War —and has now passed into history. He was born in a southern mansion—but by reason of the death of his parents when a child and the destruction of property values by the Civil War—had the life of an outcast waif during his boyhood. He was graduated in 1892 from Furman University, South Carolina, and entered upon the practice of law.

In 1910 while he was sick unto death in California his name was presented to the President for appointment to the Circuit Court of Appeals of the Eighth Circuit, but his health was in such a condition his name could not be pressed by his friends. After he has gone and is sleeping in the grave those who disapprove of this Work no doubt will denounce him as a moral pervert—as a mad man—and a fool; that the truth may be known as to him and his character in the appendix of this Work may be found extracts from letters addressed to the President of the United States by the leading men of the country requesting his appointment to the Federal Bench.

The Author has not attempted to make this a work

of literature, but to express The Truth. If there be repetition, it is because he wanted to impress the idea and thought.

He is grateful to Mr. W. H. Lanning of Hastings, Nebraska, who was good enough to have the Manuscript of this Work transcribed for the publishers.

SIDNEY C. TAPP.

CHAPTER I.

Creation.

Creation is of dual nature—Spiritual and Physical. There is a mental and a physical; a spiritual and material man; a physical and a metaphysical man. The spiritual man is immortal; the physical man is mortal; the spiritual man is made in God's image; and the physical man is contrary to and the opposite of the spiritual man. The spiritual man cannot know the material universe. Neither can the material man know the spiritual universe. The physical and material man has his physical senses by which he knows and realizes the physical universe—the senses of touch, sight, hearing, smell and taste. Likewise, the spiritual man has his spiritual senses through which he knows, understands and realizes the spiritual universe.

It is impossible for the spiritual man to understand, comprehend or know the physical and material universe through the spiritual senses. Likewise, it is impossible for the physical and material man to know, comprehend and understand the spiritual universe through the physical senses.

The spiritual and the physical creation—or rather the spiritual and physical universe, for each is separate and distinct and the physical is the manifestation of the spiritual—constitute the dual creation or dual existence. To be more exact, the spiritual universe

is selfexistant, or what the orthodox world calls "God," and is the Creator—by the orthodox world we mean man-made theology. The physical universe is the product of the energizing force of the spiritual universe and is the creature. In other words, the spiritual world is the Creator and immortal, the material universe is the creature and is mortal.

The physical man is a part of the material universe and the spiritual man is a part of the spiritual universe. Therefore, the spiritual man is immortal and the physical is mortal.

It is with this dual existence or creation that the Bible deals. The Book includes both the physical and the spiritual man. From Genesis to Revelations it deals with the story of the spiritual and physical nature of man. The infidel and the agnostic and the atheist says he does not believe in the Bible because he cannot understand it; the theologian instead of admitting that the charge that the unbeliever makes is the strongest argument in favor of its divine authenticity, undertakes to answer the charge by showing that the Bible is comprehensible. The unbeliever makes an issue, but the theologian does not join issue correctly with him. There are two minds—the innate or the spiritual mind and the educated or physical mind. The spiritual or innate cannot comprehend physical things; neither can the educated or material mind comprehend spiritual things. Part of the Bible is addressed to man's spiritual mind and cannot be comprehended or understood by man's material or educated mind. The other part of the Bible is addressed to man's physical nature and is a judgment of condemnation of his educated and physical mind—or as Paul puts it, his carnal mind—which is foreign to his spiritual mind and nature.

Without this dual conception of the Bible and the

correct conception of the dual nature of man there can be no correct understanding of man's spiritual and material nature and of the Bible, which is a true picture of both his physical and spiritual natures.

We trust that we have stated our premises clearly for in the chapters which are to follow we propose to deal with man as a dual creature—immortal and mortal; spiritual and physical; and with the Bible as a divine and authoritative revelation as to his dual existence and nature.

CHAPTER II.

The Fall of Man.

In the beginning we are told that God created the heavens and the earth. Before the creation of the material universe matter did not exist. All existence was spiritual. Matter, therefore, is the creature and the spiritual universe the Creator. But since the Creation the spiritual and the material universe have existed as facts.

In the story of creation we are told—in the allegorical languge and in imaginative terms of the Oriental tongue and mind—how God—the Spiritual Universe—created something out of nothing; how the Spiritual Universe produced the material universe.

Then after the narrative of the Creation of the material universe we have the story told to us, in Oriental terms and language, in detail, of the creation of the animal kingdom—man being a part thereof, but the highest type of same. It is not material whether God created the universe immediately or was billions of years in completing the Creation.

We are told in the narrative of the creation of the animal kingdom that God created man out of the "dust of the earth" and we are told that "Unto dust he must return." That is, out of the chemical elements of the material universe the physical man was produced with the seeds of decay and death in the physical man and

unto these chemical elements of the material universe after dissolution from the spiritual man he must return lifeless. That is, the physical man must die.

In this story of Creation the narrative tells us, that after God—the All Wise Mental and Spiritual Universe—had created the material and physical man out of the chemical elements of the material universe, He breathed into him the breath of life.

Here is where the spiritual and physical natures of man united and he became a living soul—the Story tells us that here is where the union of the spiritual and physical man was consummated. Dissolution of this consummation of the spiritual and material man is what we call death; that physical man returns to the chemical elements of the earth from which he was made, and the spiritual man returns to the spiritual universe free from his bondage to the physical man.

We are told in the narrative of Creation that God created man in His own image. That is, that the spiritual life which was breathed into man became a living soul.

The Biblical story tells us that God created Adam and Eve and placed them in the garden of Eden where was the apple which was the forbidden fruit that they were not to eat of. The narrative tells us that the moment they ate of this fruit they would know good from evil. It was the "forbidden fruit," so the story tells us.

The dogmatic theological world has handed this down to the generations of men as literal history. The theologians have preached that there was a literal apple which grew upon a literal tree in a literal garden of Eden and this apple was to test man's obedience to God's command. The Biblical history reads: "And the Lord God took the man and put him into the garden of Eden to dress it and to keep it, and the Lord God commanded

the man, saying: 'Of every tree of the garden, thou mayest freely eat; but of the tree of knowledge of good and evil, thou shall not eat of it; for in the day that thou eatest thereof thou shall surely die.' And the Lord God said: 'It is not good that man should be alone; I will make him an helpmeet for him."

"And the Lord God caused a deep sleep to fall upon Adam and he slept; and he took one of his ribs and closed up the flesh instead thereof; and the rib which the Lord God took from man, made he a woman, and brought her unto the man. And Adam said: This is now bone of my bone, flesh of my flesh; she shall be called Woman because she was taken out of Man. Therefore, shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

"Now, the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman: Yea, God hath said, ye shall not eat of every tree of the Garden. And the woman said unto the serpent: We may eat of the fruit of the trees of the Garden, but of the fruit of the tree which is in the midst of the Garden God has said: Ye shall not eat of it; neither shall ye touch it, lest ye die. And the serpent said unto the woman: Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil." "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew

that they were naked, and they sewed fig leaves together, and made themselves aprons."

Thus is recorded in parts of the second and third chapters of Genesis in Oriental style the allegory which relates the first overcoming of the spiritual man by the physical man and which the theologians commonly call the fall of man, and during the generations of men have misunderstood it and erroneously interpreted it to the sons of men. This allegory was the literary style of the time, place and people of relating the great moral of the struggle and war between the physical and spiritual man. Mind you, the story says: "Therefore, a man shall leave his father and his mother and shall cleave unto his wife and they shall be one flesh." It does not say they shall be one spirit, but one flesh. The truth intended to be conveyed by the story being this: That in the union of the male and the female you have the physical unit. That the sexual relation between sexes is the most binding tie of the physical creation and by means of sexual relations new physical life is generated and produced. The story continues, "and they were both naked—the man and his wife—and they were not ashamed"—that is, the spiritual man had not been overcome by the physical man because they had not had sexual relations. ("The fall of man" as termed by the theologian had not yet taken place). But in the seventh verse of the third chapter of Genesis we have the fall of man as termed by the theologians complete: "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." In the twenty-fifth verse of the second chapter of Genesis they "were naked and not ashamed"—sexual relations had not taken place between them.

The spiritual man had not been overcome by the physical man.

In the seventh verse of the third chapter of Genesis —"and the eyes of them both were opened and they knew that they were naked and they sewed fig leaves together and made themselves aprons." Here sexual relations had taken place between Adam and Eve— the spiritual man had been overcome by the physical man. "The fall of man," as termed by theologians, was now complete. The spiritual man was now protesting against the depravity of the physical man. Their flesh had "now been made one." But their spiritual natures rebelled, for there was no spiritual union there. "The flesh," which the theologians sacriligiously for centuries have been attempting to consecrate at the altar, "had been made one" and their spiritual natures were protesting against the power of the flesh.

And the story continues: "And they heard the voice of the Lord God walking in the Garden in the cool of the day; and Adam and Eve hid themselves from the presence of the Lord God amongst the trees of the Garden. And the Lord God called unto Adam and said unto him: Where art thou? And he said: I heard thy voice in the Garden, and I was afraid, because I was naked; and I hid myself. And He said: Who told thee that thou was naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat? And the man said: The woman whom thou gavest to be with me, she gave me of the tree and I did eat. And the Lord God said unto the woman: What is this that thou hast done? And the woman said: The serpent beguiled me, and I did eat. And the Lord God said unto the serpent: Because thou hast done this thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou

eat all the days of thy life, and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise his heel."

The Serpent in this allegory, of course, represents Eve's sexual passion. The Oriental style of expression and figurative language took the most poisonous of all the reptile creation to convey the idea of the anti-spiritual nature of the material man and the means of generation and perpetuation of the physical man; namely, sexual passion.

But the story continues: "Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said: Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying: Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

We notice here in this story that immediately after the "fall" as preached by the theologians—but, in matter of fact, immediately after they had sexual relations—God said unto the woman: "I will greatly multiply thy sorrow and thy conception." The conception and birth of the physical man is immediately connected with the union of their flesh. And God also said unto Eve: "In sorrow thou shalt bring forth children." Here we have in Holy Writ, God pronouncing his wrath upon the physical birth. The very thing that theo-

logians during the centuries have been trying to make sacred at the altar—the physical marriage of the sexes for the purpose of sexual indulgence—God Almighty has pronounced His wrath upon. The physical birth which theologians have attempted to make holy by sprinkling a little water upon the head of the infant—God Almighty has declared to be anti-spiritual and has issued His decree to the mothers of humanity for the sin of the physical conception—"Thou shalt bring forth children in sorrow."

Every ache and every pain of the mother in child birth is according to the immutable law of God's decree and is the everlasting testimony of the sinful nature of the physical conception and birth of the material man.

Mind you, God told them "male and female" to be fruitful and multiply. But this was the physical man He told them to reproduce. That this physical man—the supreme and crowning glory of the animal kingdom—should subdue the earth and should have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth. In other words, the physical man that was to be produced as the result of the law of the sexes was to have dominion over the rest of the animal kingdom, which was likewise to be produced by the law of the sexes. That is, the animal kingdom was to be multiplied and perpetuated by the laws of the sexes and man in his physical nature was to have dominion over the animal kingdom. But in the second chapter of Genesis continuing this narrative we are told: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul." In this second chapter of Genesis and the seventh verse, we have the dual creation declared. The man made of dust—the physical man—God told to multiply

and have dominion over the earth and the animal kingdom and the spiritual man into whose nostrils God breathed the breath of life—and who became a living soul—was the man who was created in God's image and is the spiritual man—and is immortal and can never die. The physical and the spiritual man as recorded in the second chapter and seventh verse of Genesis are of opposite natures and the conflict between the spiritual and the physical man then began and had its culmination and consummation when the physical man first triumphed over the spiritual man when the sexual relation took place between the first man and woman as recorded in the allegory of the story of "The Forbidden Fruit"—commonly called "The Fall of Man" by theologians.

CHAPTER III.

The Garden of Eden.

There is nothing holy as to the physical union of the sexes and there is not anything sacred about the physical birth—and all the chanting of the priesthood and the sprinkling of water by theologians cannot make this true. The Divinity of the very Christ whom they profess to serve, depends upon the anti-spiritual nature and the unholiness of the union of the sexes—physical conception and material birth—as we shall hereinafter show.

But let us follow the story to its conclusion: "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shall thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return."

Adam here "hearkened" unto the voice of his wife and ate of the forbidden fruit. In other words, he yielded to Eve's sexual influence over him and had sexual relations with her. "The voice" was her sex-

ual power and the "forbidden fruit" was sexual relations. And as a penalty for having yielded to the carnal mind and the material creation Adam is told that he was taken from the dust and to dust of the earth he shall return. Of course, it is the physical man that God declares shall return to the "dust," not the spiritual man made in God's image. It was the physical man that had sinned and it was the physical man that must return to dust. The spiritual man made in God's image, when He breathed the breath of life into the physical man, protested, and rebelled against every violation of the spiritual law when the physical man sinned in the sexual relation and when Adam and Eve—the first man and the first woman—knew each other sexually. And the spiritual man has been protesting and rebelling against the sexual relation by which the material man is conceived and brought forth during all the generations of men and will unto the end of time. Because the material man and his conception and birth are anti-spiritual and in violation of every spiritual law—therefore, he is mortal and must return to dust. The spiritual man is the immediate creation of the great "I Am." I am is a part of the great "I Am" made in God's own image, and when individualized into a personality can never die. Upon the statement of these two truths—the dual creation of the material and the spiritual man—depends the truth of the Immaculate Conception—the Divinity of Christ, and the truth of the Christian system.

In the twenty-fifth verse, second chapter of Genesis, we are told: "And they were both naked—the man and his wife—and they were not ashamed." We observe that this was before they partook of the forbidden fruit—before the spiritual man had yielded to the fleshly man. Now, the serpent was more subtle

than any beast of the field—which the Lord God had made—and he said unto the woman: "Yea, hath God said, ye shall not eat of every tree of the Garden"—of course, the serpent here spoken of was the sexual passion of the woman; and the serpent is used as the most poisonous of the reptile creation to convey the idea of the poisonous and deadly nature of the material creation as represented in sexual passion by which the animal kingdom of the material creation is generated and perpetuated. Genesis, third chapter and second verse: "And the woman said unto the serpent, we may eat of the fruit of the trees of the Garden; but of the fruit of the tree which is in the midst of the Garden. God hath said, ye shall not eat of it lest ye die." Here, in this verse, we are told that the material creation has inherently the seeds of death in it. It is anti-spiritual and must die. Spirit is life—matter is death. The moment the first man and the first woman ate of or touched the fruit of this tree—i. e., had sexual relations—the means whereby the physical man was to be generated—they were to and did become conscious of the nature of the conflict between the spiritual and the material man; and, that the spiritual man is life—and that the physical man is death; they knew the difference between the Spirit and matter and that Spirit is life and that matter is death. "And the serpent said unto the woman, ye shall not surely die, for God doth know that in the day that ye eat thereof, then your eyes shall be open and ye shall be as God, knowing good and evil." Here we have the woman's sexual passion; represented by the serpent speaking to her through her physical nature and flesh overcoming the Spirit; and every mother from the first woman has had the serpent to speak to her and has felt the influence of the deadly poison of the fleshy nature over the spiritual nature

and will until the end of time. "And when the woman saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise, she took of the fruit thereof and did eat and gave also unto her husband, who was with her, and he did eat." The fruit of the tree which was pleasant to the eyes of the woman represents the influence of the male over the female sexually. The first man had aroused the sexual passion of the first woman. And the "tree that she desired to make one wise"—was her desire to know the man sexually. "And the eyes of them both were opened and they knew that they were naked"—i. e., their spiritual eyes had been opened to the anti-spiritual nature of the material creation—they knew the spiritual man is ever crying out against the physical conscious of the conflict between the two. They realized the immortal nature of the spiritual man and the mortal nature of the physical man and that the means whereby the physical man is conceived is anti-spiritual. "And they sewed fig leaves together and made themselves aprons." That is, their spiritual nature being conscious of the sinfulness of their physical nature, they attempted to hide their physical nature and flee from it—which man has been attempting to do from that day until this—and will, until the end of time. The spiritual man is ever crying out against the physical man and is ever struggling to be freed from carnal bondage—this bondage is represented by the law of the sexes through which the physical man is conceived and generated. "Adam called his wife's name Eve because she was the mother of all living." Here woman was given a name because she had become and was to become the means by which the physical man in all

ages was to be generated and brought forth. We here see that the whole story as to the beginning and perpetuation of the physical man is one of sexual law and of the sinful nature of the relations between the sexes by which the physical man is conceived and brought forth. The means whereby the physical man is conceived is anti-spiritual therefore he is mortal and must die—but the spiritual man whom God created in His own image and who existed before there was a physical man and a physical woman to generate a physical man is a different man from the material man born of woman and is immortal.

They were naked—and they knew they were naked. Their spiritual natures were conscious of the sinfulness of their fleshly natures after they had gratified their sexual lust and they sought to cover up and hide the sins of the flesh as man has been doing in all ages and will unto the end of time. "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore, the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken." We see here after the first woman and first man had known each other sexually, they knew the difference between good and evil—the difference between the spiritual and material world—between life and death—between mortality and immortality. They were conscious of their dual creation, that they had a spiritual and material nature—that they were immortal and mortal. In the sexual relations they had yielded to their physical natures and partaken of the seeds of death and thereby knew the difference between good and evil. He had eaten of the "tree of death"; and the "tree of life" here

referred to of which he could partake of and "live forever"—was his spiritual nature. "He could put forth his hand and take also of the tree of life and eat and live forever." His carnal nature is the tree of death—his spiritual nature is the tree of life. "Therefore, the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken." We here see that after the first man and first woman had yielded to their fleshly natures through the sexual relations, they were driven out of the Garden to till the ground from whence they came. That is, the divine decree was issued—that as the physical man was made from the dust of the earth, from matter which is anti-spiritual with the seeds of death in it, that unto dust he must return. The physical man was made of matter—yielded to matter in violation of the spiritual law—and must die. "So he drove out the man and he placed at the east of the Garden of Eden a cherubim and a flaming sword which turned every way to keep the way of the tree of life." The Garden of Eden here means spiritual happiness; the correct and proper relations of the spiritual man made by God and in God's image before man yielded to the lust of physical man and became conscious of his dual creation and the enmity existing between the spiritual and the physical man and their absolute conflict with each other. After he became conscious of his physical and spiritual nature he realized that his spiritual nature was not in absolute union with his Maker, in whose image he was made—while his spiritual nature was in bondage to his physical nature—and he could not remain in a state of joy, peace and happiness, conscious of both his spiritual and physical natures—one made in God's image, and the other anti-spiritual. This consciousness drove him from a state of peace and happiness—and drove

him out of the Garden of Eden. The cherubim here—which was placed east of the Garden of Eden—represents his fleshly nature which keeps him from enjoying his spiritual state of peace and happiness with his Maker. The Garden of Eden represents man's spiritual state of happiness before he was conscious of his fleshly nature. The cherubim represents his fleshly nature after he became conscious of it through his sexual relations and to which he is in bondage and will be as long as the spiritual man and the fleshly man exist in their dual natures. When the fleshly man returns to dust, from which he was taken, and the spiritual man is freed from bondage to the fleshly man, the Garden of Eden will exist again; the man will enjoy his state of peace and happiness in unison with his Maker, Who made him in His own image. "And He placed a flaming sword which turned every way to keep the way of the tree of life." The flaming sword here is man's carnal mind which is ever at enmity with God and the spiritual man—"it turns every way"—to keep the spiritual man away from his Maker—to keep the spiritual man from enjoying his full state of spiritual peace and happiness; to keep the spiritual man from enjoying full and complete spiritual life. It is that ever present devil which theologians have been theorizing on throughout the ages and which represents the conflict between the spiritual and the fleshly man.

CHAPTER IV.

The Flaming Sword.

This flaming sword which turns every way has been ever present in man's fleshly nature from the time of the first man, and will unto the last man—and man has been conscious of the presence of this flaming sword in the anti-spiritual nature of his carnal mind since the first man had sexual relations with the first woman, and will unto the end of time. This mortal man; this carnal mind; this fleshly nature is ever at war with the spiritual man and trying to shut off the life of the spiritual man, trying to kill and destroy the spiritual man. It is the mortal in conflict with the immortal—the material man in conflict with the spiritual man—hell in conflict with heaven—the devil with God. The fleshly man died on the cross—the spiritual man lived, was resurrected and lives forever —and this is redemption; this is salvation—freeing the spiritual man from bondage to the fleshly man and letting the spiritual man enter his state of peace and happiness in union with the God who made him in His own image; returning to the Garden of Eden to his spiritual state—his heaven. The destruction of the flaming sword which is the consciousness of the physical man over the spiritual man—the freeing of the spiritual man from the bondage of the physical man is salvation. The physical man died on the cross—the

spiritual man liveth on—he is immortal and can never die.

Without the law of these two creations—the mortal and the immortal, the spiritual and material—being understood and comprehended, it is impossible to understand and comprehend the Bible. Part of the Book is addressed to the material man and his physical senses. The other part of it is addressed to the spiritual man and his spiritual senses. The physical man cannot understand or comprehend with his physical senses and carnal mind that which is addressed to the spiritual man and his spiritual senses. Neither can that be understood, comprehended and appreciated by the spiritual man which is addressed to the physical man.

Not to recognize this dual creation is the fatal error of both the materialist and the spiritualist. That sect known as the Christian Scientists have the half of a great truth, i. e., that spirit cannot comprehend matter, but their fatal error is that they deny the existence of matter. There is a dual creation—spiritual and material—they are separate and distinct creations and yet they co-ordinate, and upon this fact the truth of the Bible depends as a revelation to man.

CHAPTER V.

The Physical and the Spiritual Man.

For the proof that the Bible is a revelation from God unto man, we only have to study man to establish the proof. We do not have to study dogmatic and scholastic theology. We have only to study man to establish the truth of the fact that man is a dual creature and there is a dual creation. We only have to study man to establish the truth of the fact. The Bible is essentially a human and a spiritual book—it deals with the physical man; passes judgment upon him; condemns him; and, assigns him to the grave. It deals with the spiritual man—declares him to have been made in God's image. Treats him as a child of God and declares that he is immortal and can never die. As Saint Paul puts it in the eighth chapter of Romans: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of the sinful flesh and for sin condemned sin in the flesh. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after

the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally-minded is death; but to be spiritually minded is life and peace; because the carnal mind is at enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none His."

Second Corinthians, tenth chapter, third and fourth verses: "For though we walk in the flesh we do not war after the flesh. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." First Corinthians, ninth chapter and eleventh verse: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Seventh chapter Hebrews, fifteenth and sixteenth verses: "And it is yet far more evident; for that after the similitude Melchiszedek there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life."

The Apostle Paul seemed to have had a clearer conception of the dual creation of the carnal and spiritual man than any other of the Biblical writers. But as a matter of fact, the Bible from Genesis to Revelations, is a story of this dual creation and the conflict between them. Moses' teachings are filled with this doctrine. In Genesis, as we have seen, he gives us the story of the dual creation and the yielding of the spiritual man to the physical man through the evil power of the fleshly man. After giving us this story, Moses then treats of the physical man in his physical nature and the spiritual man in his spiritual nature.

Moses' writings are replete with the doctrine of the dual creation. He gave the best hygienic laws to man of all the ages for the treatment and preservation of the physical man. No human science has ever been able to approach or excel his teachings on hygienic law. He likewise pictured the power and the glory of the spiritual man made in God's image. This same doctrine of the dual creation is taught by the Prophets. The Bible is a book of figures and allegories. Everything in it represents some great spiritual or physical truth. Every character represents some idea of the spiritual or material universe and the law which governs our spiritual and material natures. The Jew as a race represents the coming of the Christ. "Jesus" was the name of the man; "Christ" was the name for the spiritual personality—the perfect creation of God —that is, the perfect spiritual creation; a personality created without the sexual laws and by power of the Spirit—a perfect spiritual being upon whom the material laws had no power of sin—the Son of God. Hence, the term "Jesus the Christ"; "Jesus the Man"; "Jesus Christ" the perfect spiritual being.

The captivity of the Jews and their having been carried away into bondage represents the captivity of the spiritual man and his bondage to the physical man. "Jerusalem" means vision—spiritual sight and power —insight into the spiritual universe. The captivity and destruction of Jerusalem by the heathens as prophesied by the Prophets means the captivity and overcoming of the spiritual man by the physical man.

After the heathens had captured it, as told by the Prophets, means the final destruction of the physical man and his power over the spiritual man. The New Jerusalem, as seen and painted by the Prophets and St. John, means the final and absolute triumph of the

spiritual man over the material man—spiritual life over material life; Spirit over matter and the spiritual universe over the material universe.

Every figure, character and allegory in the Bible represents some law of the spiritual and material creation, the material and spiritual universe.

If you want to know whether or not the Bible is a revelation to man, do not study dogmatic and scholastic theology, do not study science and philosophy, do not study the so-called orthodox creeds, but study the Bible and then study man; study the spiritual truths and ideals expressed in the Bible and apply them to the spiritual nature of the spiritual man; study the hygienic laws and the carnal ideas and thoughts as expressed in the Bible and apply them to the material and physical man. Do this and you have the eternal fitness of things. Do this and you have a perfect description as told in the Book of the nature of the spiritual and material man. Do this and you have the proof of the revelation of God the Man and the sufficient evidence of the Divinity of the Christ.

Moses and the Prophets and the Apostles spoke freely and fully of the spiritual and the material man and of God's laws as applied to the spiritual and material creation. Why then should we not do likewise? This is the reason some declare that the Bible is a vulgar book, and others have said that it could not be understood. Vulgar, because it described the true character and nature of the physical and material man; and could not be understood by the material and physical man with his finite and carnal mind and physical senses, because it expressed the spiritual mind and described the spiritual nature of the spiritual man.

Man is a dual creature, the Bible paints him as

he is in his true character and nature; therefore, the Bible is a dual book. It is a spiritual book dealing with a spiritual man and a physical book which deals with a material man. Moses, the law giver, the Prophets and the Apostles understood this dual nature of man and wrote about him in his true character. They wrote about his physical birth and spoke about his spiritual birth. But the theologians have departed from the land-marks of the inspired writers and have attempted to interpret the Bible simply as a spiritual Book and to deal with man as a spiritual being only. And herein is the crime of the church as twisted and shaped by priest-craft and theology: The natural laws which govern the bringing of the man born of woman into this world are physical, and not spiritual—the laws of the sexes. What was the real "Fall of man" has been ignored and considered indecent and improper for discussion by the church and orthodox theology, and hence it is this misconception of the Immaculate Conception, the Crucifixion and the Resurrection that has been given to the human family by orthodox theology and priest-craft.

Orthodox theology—and we mean by "Orthodox Theology" man-made theories of God—and priest-craft has done more to curse the human race than all the materialists and atheists of the ages. So-called orthodox theology and priest-craft has kept man in darkness as to his true nature, but man will not accept the teachings of the unbeliever as the finality of all things.

If Moses could speak or write of the natural birth and describe the sexual relations between the sexes as he did with perfect Oriental literary style in Genesis, if this great law giver, through revelation, could deal with man's physical nature and the sexual relations by which man was born of woman and the generative

organs and what they mean, and the physical man as he is, and the physical man as he relates to the spiritual man, why should we hesitate to interpret things as they were revealed to him? If the Prophets speaking by the power of the Holy Spirit could give expression to man's true physical nature, why should we be ashamed to receive their message as they taught it?

If Jesus Christ, when on this earth, could devote his time and ministry to teaching the human family the laws of the physical man and his sexual nature and the difference between the physical and the spiritual man and how they blend and influence each other and yet how they differentiate from each other, why should we not follow His teachings? If the Apostles in establishing the Christian church gave us the physical laws which govern the material man in his sexual nature and the spiritual laws which govern the spiritual man in his spiritual nature, what right has the Christian church now to ignore these laws? What right has theology and priest-craft to change them?

If Moses and the Prophets, Christ and the Apostles, taught that the physical marriage and the sexual relation between the sexes, whereby man is born of woman, is anti-spiritual, what right has theology to attempt to spiritualize it and to make it one of the sacraments of the church? If the Creator said unto woman: "For this cause thou shall conceive in sorrow," and decreed that woman should bring forth man in the physical birth in pain and agony because she conceived in lust, and because the sexual lust is anti-spiritual, and drove Adam from the garden of Eden—drove the first man from his spiritual state of happiness into fleshly bondage and returned the physical man to dust from which he came because he yielded to sexual lust and knew the first woman sexually, what

right has theology and priest-craft to attempt to spiritualize the physical conception and to make the physical marriage a spiritual institution and a sacrament of the church? If the Prophets summed up all the sins of the material creation and of the fleshly man in the name of the harlot woman, why should the church ignore their teachings? If Christ differentiated between the physical and the spiritual birth, why should we not accept His precepts? If the Apostles taught that the material birth was sinful and that the spiritual birth was divine, why should not the theologians teach the truth as proclaimed by the Fathers of the Church?

Were the teachings of Moses, the Prophets, Christ and the Apostles the truth? We only have to look around us and study man as he is to realize the truth of their teachings.

The ignorant barbarian in the wild jungle of the forest realizes that he is a dual creature. There is something within him which tells him of his dual nature, of his material and divine nature. There is something within him which tells him that his dual natures are in conflict with each other. The spiritual man within, seeking freedom and to be released from bondage to the physical man, bows to the idol and prays to some power unknown to him which he knows is supreme, and at the same time he cuts and slashes the physical man in an effort to punish and to kill the physical man, because intuitively he knows that the physical man is at enmity with and destroying his better nature—the spiritual man. The female of the barbarians intuitively knows that her power over the male is through the sexual laws and is a matter of sexuality; hence, she puts rings in her nose and dresses herself in the most attractive manner with the leaves of the forest so as to hold the male through her sexual power,

just as the female does in the high cultured, civilized society when she wears rings, diamonds and jewelry and the best costumes of civilization to attract the male. The difference only being a matter of taste between barbarism and civilization, the purpose being one and the same—the control of the male by the female through sexual laws and sexual influence, the nature of which is anti-spiritual. Likewise, the male in the barbaric forest knows that the more brutal he is, the more vicious that he may be, the more attractive he will be to the female, because brutality and viciousness represent physical strength, and physical strength represents sexual power, and the more sexual power he possesses the greater influence he has over the female.

The civilized man wears uniforms and goes to war and murders and slaughters his fellow man in the name of patriotism while the female stands by and smiles and inspires him on. The difference is only a matter of taste between barbarism and civilization. The power to murder and slaughter represents physical strength, which stands for sexuality in the male and makes the male more attractive to the female. Brutality, avarice and greed originate in the sexual organs of the male and the more brutal and the more avaricious the male is the more attractive he is to the female and the more influence he has over the female.

Treachery, deception, jealousy and enmity of the female have their origin in the female organs, and the more deceptive and treacherous the female is, the more artful she is in applying the influence of her sexuality, the more power she has over the male.

All art and literature is governed by these laws. There are at least two influences which run through and govern literature—the material and the spiritual man.

Poetry which paints wars, marching armies, conquests, murder and the flowing of rivers of blood, come from the carnal mind and have their origin in the sexual organs. If wars and murders and flowing rivers of blood were no longer attractive to the female, wars would cease and peace would reign on earth and good will among men. But because the power to kill and murder represents masculinity and masculinity governs and controls the female, men will continue to slaughter and murder each other. If treachery and deception were no longer attractive to the male, women would cease to apply their art of deception. But because deception represents feminity and woman's influence over the male is through feminity, which originates in the sexual organs, she will continue to apply her art until the end of time; until the spiritual creation is free from bondage to the material creation.

We have this truth thoroughly written in the history of man by art and literature. We have the picture of man painted in all ages marching in armies to conquest, wading in blood to victory over his fellow man and to the death and destruction of his fellow man. And at the same time we have the other picture painted on the canvas beside the picture of murder and death and rivers of blood—the picture of spiritual man, singing hymns and praying to be released from bondage to the physical man. We have in poetry the songs of marching armies, the war cry of the victor over the victim, and yet on the camp ground where the victims of the victors lay mourning and groaning and dying we have the songs going up to "THE GREAT I AM, THAT I AM"—from the spiritual man crying out for union with the spiritual universe.

This is true of the heathen as well as of the Christian. Before there was a Bible—a revelation from God

to man in written form—the carnal mind of man butchered and slaughtered his fellow man in the name of his heathen gods. In the name of the gods, the heathen went to war. The carnal mind of the heathen was governed by the same material law as the Christian, governed from the same source—the force which generates the material man—the sexual organs. The heathen had the same carnal mind as the Christian and was governed by the same carnal instincts. At the same time, he had the same spiritual nature, a spiritual personality crying out to be free from bondage to the fleshly man and offering up prayers and chanting to his heathen gods.

The literature of the heathen, like the literature of the Christian, had but two governing forces, that of the carnal mind as produced through the sexual organs and that of the spiritual man.

All poetry of the heathen and the Christian which appealed to the material man is woven around the story of a woman. Homer, Virgil, Shakespeare and the master painters of the ages who have painted the carnal man on the canvas of all time, told the story in art of the influence of woman over man, the story of the influence of the female over the male through the sexual organs; they told the same story that the Bible tells us in Genesis when it says: "For this cause a man shall forsake his father and his mother and flee unto his wife." That is to say, the sexual attractions between the sexes is the strongest attraction of the material creation and the supreme and controlling power of the material man. Every ambition, every struggle for power, influence, and position of the male is controlled by this law. Every moving purpose of the female is controlled by the same law.

Oppression and slavery is controlled by this law.

You have only to look into the face of man and read the avarice, greed and malice, envy and jealousy written there to realize the power of the sexual law over the material man and the enmity of the physical man with the spiritual man. You only have to look into the face of the female and read the treachery, deception, hypocracy and jealousy written there to know the power of the sexual organs and the sexual law over the animal creation and the war between the material creation and the spiritual.

You only have to read the faces of the male and female of the highest creation of the animal kingdom —man and woman—and study the anti-spiritual nature of the material creation as represented and influenced through the sexual organs—the means whereby the physical man is generated and brought forth—and then read the perfect description of this physical man with his carnal mind as influenced by the sexual law as told in the Bible to know that the Bible is true.

All evil of the material creation originates in the sexual organs and is controlled by the sexual laws. The source whereby the physical man is created is the fountain head of the anti-spiritual creation. Take the girl just coming into womanhood, when she first begins to realize her sexual nature instinctively, she realizes there is something within her at war with her spiritual nature; and she wants to flee to some source and somewhere for protection. If she is a member of the so-called orthodox Protestant church and attends the usual so-called religious revivals she is the first to go to the mourners' bench—she is an easy subject for the so-called revivalist and traveling evangelist of modern civilization. If she is a member of the orthodox Catholic church she is the first at the confessional box.

The boy, when he begins to reach that age where he begins to realize the influence of the sexual law, begins to become malicious and vicious; he wishes to demonstrate his masculinity, especially in the presence of the female.

The Catholic church, realizing this animal nature of man, invented the confessional box in an effort to control it. To fully appreciate the anti-spiritual nature of the physical creation, we must comprehend the source from which it comes, the sexual organs, and the sexual sense that controls it, and the perfect description of the evil forces as described and told in the Bible.

The Bible is a natural Book true to nature. The Bible is a spiritual Book and through it the spiritual universe is revealed to our individual and personal spiritualities. The Bible is a revelation of the universal Spirit to us—the individualized spirits.

That the Bible is true to nature is in evidence before us daily. Watch the maiden as she flirts with the male—her every act and movement controlled by her sexual organs and the sexual laws. She practices deception here and duplicity there. She declares loyalty today and betrays tomorrow; she proclaims her virtue to one; manifests her disloyalty to the other; she swears her loyalty in sweetness to the one of her own sex—while the mad ocean of jealousy within foams and rages when a member of the opposite sex is the subject of rivalry. She professes her purity today and tomorrow she is in the depths of depravity.

The male declares his honesty today—when he will rob, steal, plunder and murder tomorrow to control and influence the female. He will confess loyalty to one of his own sex and then murder him because he is his rival for the same member of the female sex. He will betray the most sacred cause for the woman

who appeals the greatest to his sexual nature; there is no crime too great for him not to commit to win her—no cause too sacred for him not to desert for her. She stirs within him wrath, jealousy, hatred, malice and murder and he is swept on by the ocean of these irresistible billows of his fleshly nature—he sweeps everything before him to destruction to have his carnal nature gratified by the woman who appeals to his sexual nature.

The laws of the sexes is the all moving power of physical creation.

It is this man born of woman with his mighty ocean of evil impulses ever beating against the shores of the spiritual universe that the Bible paints as anti-God and anti-spiritual and which Holy Writ declares came from dust and to dust must return.

Study him and study the Bible and see the perfect description of him and his physical nature as therein recorded and you will know the Book is true.

That his conception and coming into this world is anti-spiritual is recorded by natural law and fully set forth in Holy Writ.

Of all the animal kingdom, man is highest type, and in his physical capacity was given dominion over all other creatures. But as an evidence and as an ever living testimony of the anti-spiritual nature of the physical man, the generative organs by which he is conceived are subject to the most deadly diseases known to the material creation—syphilis—the curse and scourge of the human race, and by which billions of human beings have died, is the indisputable evidence of the non-spiritual nature of man's physical birth. This loathsome disease with the horrors and suffering that it has produced upon the human family is an ever living testimony to the truth that the sins of the fath-

ers are visited upon the third and fourth generations. No other member of the animal kingdom is afflicted with the suffering of monthly female sickness; and woman is the only female of the animal kingdom afflicted with the suffering of what is termed the "change of life." These facts are recorded by nature as evidence of the non-spiritual nature of the physical man and what they mean are fully proclaimed to us in Holy Writ —if we will only read it correctly and understandingly.

CHAPTER VI.

Material Man.

In the preceding chapter we have presented the idea of the physical and spiritual man in their dual natures and in their opposite natures in a limited degree at least. Let us here present more fully the physical man of this dual creation in his material nature.

As we have said, the material man is conceived and generated through lust by the physical sexual laws and in a material way. He is the product of material laws and materiality. There are two all-propelling forces which cause him to be conceived, generated and brought into eistence—sexual lust and selfishness. The desire of the material man and his carnal mind to gratify his sexual lust and his further selfish desire to perpetuate his material existence by bringing forth material offspring is the all moving cause of the production and perpetuation of the material man. That is what the Bible means when it says: "For this cause he will leave his father and his mother and cleave unto his wife." That is, the offspring of the material man will forsake the parents who produced him in order to gratify his sexual lust and to reproduce his material self. This sexual lust and desire to reproduce the material self is the strongest binding tie of the material creation. It takes the male and the female of

the animal kingdom of the material creation to make a complete unit of the animal kingdom of the material creation, and the mutual desire to gratify the sexual lust and to perpetuate self by the reproduction of the material man is the most binding tie known to the material law, the material man, the animal kingdom and the material creation.

This lustful nature and selfish desire to reproduce self by perpetuation of the material man is based on material laws and are anti-spiritual in their nature.

As soon as the first man and the first woman gratified this sexual lust and selfish desire they knew good from evil—were conscious of their dual natures; that the spiritual personality within was protesting against the material personality without, and that the material personality without was at war with the spiritual personality within. They were naked and knew it.

This material man is not only anti-spiritual, but the opposite of Spirit, and cannot know spiritual things. He has physical senses and a carnal and material mind, but his nature is the opposite of spiritual and he cannot comprehend or understand spiritual things, spiritual personalities or the spiritual universe. He has material eyes and can see; he has material ears and can hear; he has all the five physical senses which enable him to know the material world. He has the carnal and material mind through and by which he knows and understands the material universe and its laws.

But this material man with his carnal and material mind cannot know, understand or realize the spiritual.

The material man and the spiritual man are the opposite of each other and the contrary and the con-

trast of each other in their attributes and natures. The material man is DEATH—the spiritual man is LIFE.

This is what differentiates man—his dual nature —from the lower animal kingdom over which he was given "dominion."

The members of the lower animal creation are conceived and born and brought forth into existence by the same sexual laws of material creation as is man; but the members of the lower animal creation do not possess the immaterial creation individualized into personalities so as to have been made in "God's Image," and are not therefore conscious of the opposite natures of the material universe and the spiritual universe as is man in his dual nature.

Man having been made in "God's Image," that is, the spiritual personality partaking of the attributes of the spiritual universe and the spiritual nature of the spiritual universe, is what differentiated him from the lower animal creation and the reason why he was given dominion over it.

The material laws by which all of the animal creation is conceived and brought into existence are deadly poisonous in their nature and contrary to the laws of the spiritual universe.

This conception and birth of the animal kingdom of the material creation is anti-spiritual.

That is what David meant when he said: "I was conceived in sin and shapened in iniquity in my mother's womb." This anti-spiritual nature runs all through the conception and birth of the animal kingdom of the material creation.

The material birth is death—the spiritual birth is life. The material birth is of matter—the spiritual birth is of Spirit.

The function of the male and female of the animal

kingdom and of the material creation is to propagate, and this function is deadly in its nature.

The influence of the sexes of the animal kingdom over each other and the material creation is of a poisonous and deadly nature.

Their function is to propagate, and each time the act which is necessary to propagate is committed, part of the material life is given up. Sexual relations reduces the vitality of the material man and he gives up part of his material life each time he commits the act. The act necessary to propagate the material man is injurious and destructive to the nervous system, and the nervous system is the means whereby all life is imparted from the immaterial universe into the material man. In proportion as you destroy the nervous system, in that proportion do you destroy the means whereby life and vitality is imparted to the material man. Matter has properties; but matter has no life. What is called "Life" in the material man is the vitality which is imparted from the immaterial universe over the nervous system and which energizes the physical man.

The sexual relations whereby the physical man is propagated is the indicator of the death of the material man; it is deadly in its nature. Every time he has these relations, he gives up part of his material and physical life.

Moses understood this material law of the physical man and deals with it in the Mosaic law. Hence, the crime pronounced by the Mosaic law in spilling the semen whereby the material man is propagated. The Mosaic law teaches us that the sexual act should only be committed for the purpose of propagating man, and even that is deadly in its nature and sinful. "Therefore, all are condemned under the law." "And there are none perfect; no, not one." Because the material

man either commits the sexual act in fact or in desire. "And he that looketh upon a woman with lust—committeth adultery." So—"There is none perfect; no, not one." Material man stands condemned under the law. His life and the means whereby he is propagated are contrary to the spiritual man.

The relation of the sexes to each other in their sexual and material relations is deadly and contrary to the Spirit. This law runs all through the animal and material creation.

There is in the lower animal creation an animal we believe called a porcupine; the female of which will flirt with the male until she excites the sexual passions of the male and urges him on to the sexual relations, and while the sexual relations are taking place, and while she has him within the grasp of her fangs, she will literally chew and sting him to death—when the sexual relations are over the male is dead.

What is true of this lower species of the animal kingdom is true of the material man. Who, with an observing mind, has never noticed this law in the animal and material creation? Who has never observed the male within the clutches and power of the flirtations of the woman—the female—until through the sexual laws she had sapped all of his physical vitality, moral stamina, courage, honor, mentality and manhood from him and reduced him to a physical, financial, moral and mental wreck and left him afloat on the tossed, foaming, mad, raging billows of the ocean of the material creation without any spiritual harbor in which to anchor.

There is another specie of the lower animal kingdom, or member of the lower animal family—we do not just now recall the name—among which when the sexual relation takes place, the male gives up his entire

life and dies. This law runs through the material universe—the sexual relation by which the animal and material life is generated means death. What student of nature has not observed this law with the lower forms of the animal kingdom? Who is it that has studied nature and observed her laws who has not noticed and observed the male turn on the female with disgust after sexual relation, conscious that he had given up a part of his physical life?

This law is true as to man and accounts for why the woman and the man who, according to Orthodox theology, were desperately in love with each other, learned to despise and hate each other. When their sexual passions were raging and sexual lust was eating up their spiritual life, as orthodox theology puts it, "they were desperately in love," but when they had satisfied their fleshly lusts through sexual relations and had become conscious that they had given up a part of their physical life, they then despised and hated each other.

That is what Christ meant when he said: "Flesh and blood cannot enter the kingdom of Heaven"; that is, the material man who is conceived through lust and the material universe cannot know God.

By the decree of the natural law sexual relations mean death. The brain is the dynamo by which vitality and life is gathered up and collected from the immaterial universe which is life and these vital currents from the dynamo—the brain—or life currents, are sent as mental impulses down the spinal cord and telegraphed off from the spinal cord over the main nerve trunks to the heart, the kidneys, the liver, the stomach, to all the organs and parts of the body causing the organs of the body to functionate, producing digestion, circulation and what is termed material life in the ma-

terial man. Matter has chemical properties but matter has no intelligence or life within itself. What we call life in the material man is that vitality which is telegraphed into the material man over and through the nervous system. This life current is collected and generated in the brain, just as electricity is collected and generated by a dynamo and sent flashing over the wires, producing power and force.

The life force of the immaterial universe or spiritual universe which the orthodox world calls "God" is collected and generated by the brain—the dynamo—and these life currents are sent flashing over the nervous system producing what we call "Life" in the material man. These currents are conducted from the brain to the various organs, glands, tissues, muscles and parts of the body by the nervous system. This nervous system is the fine fabric of the human system and is composed of two parts, the outside or sheath, a tough and elastic substance, and the inside or axis cylinder, a soft jelly like substance. The chemical composition of this nervous system is albumen and phosphorus. It is over this jelly like substance, which we call the nervous system, that the brain sends life currents into the material man and produces what we call "Material Life." Each nerve is a unit and under normal conditions conducts a unit part of life from the brain into the material man.

The spinal cord is the main nerve trunk. At one end of the spinal cord is the brain. At the other end of the spinal cord are the sexual organs. The sexual organs and the brain are immediately connected with each other by means of the nerve system of the spinal cord. The sexual organs are constantly sending impulses to the brain by means of the spinal cord and the brain is constantly sending impulses to the sexual

organs over the spinal cord. They are in telegraphic connection with each other by means of the nervous system.

Man or woman—that is the material man or woman—is just as strong physically as he or she is strong sexually. Sexual power is the barometer of material vitality.

Where is the thinker and observer of nature and of nature's laws who has not observed this material vitality, lust, jealousy, prejudice, hatred and malice of the material man as it is telegraphed by the sexual organs over the nervous system, up the spinal cord and to the brain and expressed itself in the eye and facial expression and mannerism of the material man.

The animal nature of man is expressed on his face as it is telegraphed from the sexual organs over the nervous system to the brain. These nerve currents are in constant action from the brain to the sexual organs and from the sexual organs to the brain. The carnal mind as it dwells in the realm of sexual imagination, carnal lust and material things, is controlled by the sexual organs. The power of hatred, malice, jealousy, envy, lust and murder as they rage and battle with the material man have their origin in the sexual organs which sends them as currents over the spinal cord to the brain. The educated or material mind of man which deals with the physical senses and the material man and material things is controlled by this same law.

The theologian in the pulpit preaching a physical god, a god of hatred, of jealousy, with physical senses, to the material man with physical senses and a material mind of hatred, jealousy and malice, is controlled by this law; and yet the theologian is unconscious of the fact that it is these nerve currents sent by the sexual

organs over the nervous system to the brain that gives him this conception of a god and his relations to man.

The power of mental imagery which paints upon the canvas the poetic picture that pleases the material mind comes from the sexual organs. The theologian in the pulpit, as he paints the beautiful landscapes of material things, portrays the marching armies of the centuries of a material church marching to a material conquest so as to please the fancy of the material man, is controlled by this law.

All poetry, imagination, emotion and sentiment which appeals to the physical man and mind of the physical senses is controlled by this law.

Hence Christ said: "My kingdom is not of this world," meaning that the spiritual man and his spiritual mind are entirely different from the material man and his physical senses. Again he said: "Search the scriptures, for in them you think you have eternal life, and they are that which condemn you"; meaning, "Search the scriptures, for in them you think they attribute life to the material man and his physical senses," wherein as a matter of fact they describe the material man with his physical senses as anti-spiritual and condemn him unto death.

The material man is just as strong and vital as his nervous system and sexual organs are strong. It is the life current which is generated in the brain and telegraphed over the nervous system that causes all digestion, assimilation of matter and keeps vitality in the material man. When the material man is asleep, this nervous system is relaxed and this vital current is flowing from the brain with full force and speed over the nervous system in the material man throwing off the waste matter and assimilating new material—building up tissues and vitality in the material man.

As the nervous system grows weaker and the brain —the dynamo—by degrees loses its power to generate and send this vital current over the nervous system into the material man, vitality decreases in the material man, and as this process continues to decrease, finally, the brain ceases to generate enough vital current. The nervous system becomes so weak that it can no longer conduct vitality enough into the material man to produce digestion, assimulation, circulation, molecular motion, or material life, and death to the material man is the result.

Governed by this law is wherein the power of mental and spiritual healing has virtue. If evil thoughts are generated in the brain, if malice and lust and hatred are raging there, the vital currents which are generated in the brain and telegraphed over the nervous system into the material man are disturbed and instead of these vital currents coming over the nervous system from the brain, producing digestion, circulation, molecular motion, assimilation and vitality in the material man, their efficiency is perverted, the digestion, circulation, molecular motion and the assimilation becomes imperfect and the matter which composes the material man—chemically speaking—is imperfectly assimilated and becomes a foreign substance and a poison to the material man and sickness and death of the material man is the result.

If the mind is kept at peace, hatred and malice, lust and murder are excluded from its domain and love and peace and spiritual thoughts reign within its realm, the brain—the dynamo—sends these currents over the nervous system in perfect harmony and with full force into the material man producing circulation, digestion, assimilation, molecular motion, vitality and health in the material man.

Upon the truth of this law depends all the virtue of the schools known as New Thought, Christian Science, Mental Healing, Divine Science and every other school of thought which claims to heal the material man by the power of mind and Spirit over matter.

This was what the Prophets and the Apostles taught. This great governing and controlling law of the spiritual universe being the Creator and the material universe the Creature, but orthodox theology so perverted their teachings, in order to preach a physical God to the materialism of man, that the light of the spiritual world has almost been lost in the darkness of the material world.

The brain and the nervous system must be kept strong and sound in order to collect the vital force from the spiritual world and generate it into vitality and telegraph it over the nervous system and keep molecular motion and life at full force in the material man. Every atom and molecule of matter is continually in motion in the material man. This motion is kept in action by virtue of this life current being sent over the nervous system from the brain and this molecular motion produced by this nerve current causes the waste matter of the material man to be eliminated and all the organs of the body to perform their functions and the assimulation of his food, circulation and digestion and material life to exist in the material man. The moment that the nerve current becomes so weak that atomic and molecular motion ceases to produce vitality and life in nerve force, you have death in the material man.

The sexual organs are at one end and the brain is at the other end of the spinal cord—the main trunk of the nervous system—which sends these vital currents over the nervous system producing nerve force which atomic and molecular motion produces vitality and life in

the material man. Every time the sexes have sexual relation the nerve system is weakened; the power of the brain to generate this life current and the nervous system to conduct it into the body of the material man so as to produce vitality and life, loses some of its force. Hence, the means by which the material man is conceived means death. Every time the sexes have sexual relations they give up part of their material lives. The continued practice of the sexual relations and the abuse of them weakens and destroys the capacity of the brain to generate the life current and the nervous system to conduct this current into the material man so as to produce digestion, assimilation, circulation, atomic and molecular motion and hence sickness and death of the material man follows.

The teachings of the philosophy of this law Moses gave to the Hebrews as a Revelation from God, but the orthodox theology, through false modesty, has eliminated it from the church and left the human family in darkness to suffer in their ignorance.

The Mosaic law was the instruction to the Children of Israel how to preserve the material as well as the spiritual man, his teachings were hygenic as well as spiritual. And he taught that the gratification of the lust of the material man was death unto the material man and anti-spiritual and darkness and night instead of light and day to the spiritual man. The Prophets, Christ and the Apostles taught the same truth.

The teachings of Moses, the Prophets, Christ and the Apostles, was material law for the material man and spiritual law for the spiritual man and that was the mission left to the church on earth; the creed that Christ gave unto His church was how to preserve the physical man and how to appreciate and develop the spiritual man and how to conquer the material man and subject

him to the power and influence of the spiritual man. But how far so-called orthodox theology has drifted from the true landmarks of the real church founded by Him—the Great Teacher!

This material man is conceived in sin—is anti-spiritual in his nature and in the very nature of things must die. By observing the natural laws he can prolong his life, keep free from sickness and pain and die the natural material death. But the church has failed to teach him the truth about his material self as well as the truth about his spiritual self and hence he has violated every material law and every spiritual law and the human family is a race of dwarfs and invalids, with all kinds of physical imperfections and diseases materially and groping in spiritual darkness and night spiritually.

If the church had taught the human race the truth materially and spiritually, as Moses, the Prophets, Christ and the Apostles taught, the race would have been strong, healthy, robust with material life and the members thereof would have lived out the natural allotted time of the material man without sickness and pain; with the material man kept under subjection to the spiritual man and the material man would have died a natural death.

The material man—male or female—who comes into this world of material healthy parents and does not violate nature's laws and understands what the laws of the sexual organs are and observes them and keeps the material man under subjection to the spiritual man, has the truth of the material and spiritual creation written upon the face. On the contrary, the man or woman who is born of parents who violated nature's laws and abused the laws of the sexual organs and who subjected the spiritual man to the material man, or

who after coming into this world, violates nature's laws and abuses the sexual laws and surrenders to the material man, has it written upon the face.

This vital current which is generated in the brain and sent by impulses down the spinal cord and over the nervous system and which produces atomic and molecular motion in the material man, not only causes a waste matter, which has served its purpose in the material body and became foreign substance and poisonous to the material man, to be thrown off, but it causes new matter which is taken into the system by way of food to be assimilated and to become part of the material life of the material man; this elimination of waste and foreign matter and assimilation of new matter of the various chemical elements in their proper proportions to keep the material man alive is continually going on by means of this vital current, which is ordinarily called nerve force. As the nervous system grows weaker the means of generating this vital current and sending it over the nerve system becomes less efficient and the process of the elimination of waste matter and foreign substance becomes more and more defective and the capacity to assimilate new matter in its proper proportions to produce material life becomes less efficient until the material man becomes self-poisoned from this waste and foreign matter which he cannot eliminate and becomes weaker and weaker for the want of assimilation of new matter to produce material life, and material death results.

This elimination of waste and foreign matter and assimilation of new chemical matter in proportion to produce material life is to metabolize and when the nervous system is sound and strong and the brain sends the vital currents over the nervous system to produce strong and perfect metabolism in the body—you have

a healthy and strong material man. This material man is composed of a certain number of chemical material elements in certain fixed proportions. The animal kingdom, including man, takes these chemical elements from the vegetable kingdom into his stomach and they are classified and converted into material life by means of the nerve force of the vital current generated in the brain and sent over the nervous system. In different climates this material man needs different proportions of these chemical elements. Under certain conditions he needs other proportions of these chemical matters. In hot climates he needs more fruits and vegetables because they possess water,—the chemical elements of oxygen and hydrogen—to keep his blood cool. In cold climates he needs more of the fats which produce animal heat. The man who does physical labor needs more nitrogen which produces muscle.

The man who does mental work needs more phosphorus, which acts as a conductor for thought which is generated in the brain and which is burned out by means of too much mental effort. The Creator provided all of these laws in His wisdom and intelligent creation; in the hot climates the fruits and vegetables grow abundantly, for man there needs them as a food. In cold climates the fish and the animals that inhabit these regions—over which man was given dominion—possess oil and fat abundantly for food for man, which will produce animal heat when assimilated into his body. The vegetable kingdom possesses the various chemical elements necessary to produce physical life when eaten and assimilated by the material man and the animal kingdom. The material creation—the cosmos—demonstrated wisdom and intelligence in the creative force. It is order not chaos.

It is with this universal law of order as applied to the material man which the Mosaic law dealt. And hence the Jew was the healthiest of all the races of the ages. The orthodox Jew was taught by the Mosaic law the rules and regulations and the natural laws which govern the material man as well as the spiritual laws which govern the spiritual man.

He was taught that sexual abuse meant death to the physical man—he was taught the purpose of the sexual organs and the sexual laws of the sexes.

But orthodox theology has departed far from the teachings of Moses, the Prophets, Christ and the Apostles. The things that they taught and upon which the Great Teacher founded His church have become an unknown quantity to so-called orthodox theology.

The human family—generation after generation—has been growing up in ignorance as to the material man and the laws which govern him and without a true conception of the spiritual man and a knowledge of the differentiation between the spiritual and the material man. By reason of this ignorance the human family—the material man—has lived for lust and has been taught that the human birth was spiritual and has overindulged the sexual desires both naturally and artificially, with all kinds of abuses, until the nervous system and the brain—the dynamo—which generates vitality from the spiritual world and sends it over the nervous system producing life in the material man, has become diseased and degenerated and the human family has become a race of mental and material degenerates.

That is what Christ meant in the parable of the prodigal son. "He has wasted his substance in riotous living," i. e., has wasted his material life, destroyed his nervous system and the power of his brain to generate vitality over his nervous system into the material man

by indulging his lustful nature. "He came to himself," i. e., he became conscious of the deadly nature of lust and how it had destroyed his material life; and that there was another life—the spiritual life—and that he had another self—the spiritual man—another personality which did not partake of the nature of the material man. "I will arise and go to my father," i. e., the spiritual man will deny the lust of the material man and enter into the joys of spiritual things. "I"—the spiritual man—"will deny and forsake the material man with his lustful nature and go to my father"—the "Great I Am that I Am." "For in my father's house are many mansions"—spiritual power and life.

The material man approaches material death in proportion as the generative power of the brain and the nervous system declines and fails to carry the life current into the material man. When this generative power of the brain and nerve force is being conducted with full force into the material man, he is in full force and effect with material life and at war with the spiritual man. Fight and war—blood and murder—rage within him. This carnal nature is being every moment sent in full currents from the brain to the sexual organs and from the sexual organs to the brain. Eunuchs do not create war, lead crusaders of death, destroy empires and drench the earth in blood. The female with the ovaries removed does not gather the male within her clutches and fangs and bleed him morally and spiritually to death and then murder him through lustful jealousy.

That is what Christ meant when He said, "Suffer little children to come unto me and forbid them not for such is the kingdom of heaven," i. e., they had not reached that age when they were conscious of the sexual laws—and their sexual natures and lustful desires

and power were not raging within them and destroying their spiritual nature and spiritual life.

Oh, that the theologians and priestcraft would only get a glimmer of light on the teachings of Moses, the Prophets and the Man of Galilee and the Apostles—and teach the human race just one iota of the truth of the divine things.

CHAPTER VII.

The Spiritual Man.

In Numbers 16:22, we are told: "And they fell upon their faces and said: O God, the God of the spirits of all flesh, shall one sin and wilt thou be wroth with the congregation?" We note here that there is a difference between Spirit and flesh and that the inspired writer calls the Universal Intelligence which the orthodox world terms God—"the God of the spirits of all flesh." Meaning, of course, "the spirits of all men," i. e., that there is in every material man a personal spiritual man, and that God the Universal Personal Intelligence is the Creator of the personal spiritual man. That is to say, this personal spiritual man is a part of the Universal Intelligence individualized into the personal spiritual nature, and it was this spiritual man that God created in His "own image." That is to say, that is what the Bible means when it says: "God is a Spirit and they that worship him must worship him in spirit and in truth." That is to say, that the creative intelligence is a Spirit and that He created the spiritual man in His own image; that is, with the same spiritual nature of the Universal Intelligence. This spiritual man has his spiritual senses by which and through which he knows, understands and comprehends the spiritual universe just as the material man has his physical senses by which and through

which he comprehends and understands the material universe and the material creation.

The spiritual man whom God created in His own image is subject to spiritual laws and cannot with his spiritual senses understand and comprehend the material creation. Neither can the material man with his material senses understand and comprehend the spiritual universe—and the spiritual creation.

God, the Universal Intelligence, when He communicates to the spiritual man that He created in His own image, subject to the spiritual laws, communicates to his spiritual nature by and through the spiritual senses by spiritual law and not by means of the natural law. When man—the spiritual man whom God created in His own image with a spiritual nature—communes with the Universal Personal Intelligence—God—he does so through his spiritual senses and by means of spiritual and not natural law.

That is what Christ meant when He said: "That my kingdom is not of this world," i. e., His kingdom was spiritual and not material and that His kingdom was subject to spiritual and not natural law. When He said, "Forgive them, for they know not what they do," He had in mind this same truth, i. e., they—His accusers—were trying to know the Universal Personal Intelligence—the spiritual universe through and by means of their physical senses and their carnal mind; that the material man was trying to know the spiritual universe which was impossible, and that the material man with his material senses—in his efforts to know the spiritual Creator—made a material god, the object of his own creation, to fit the physical senses of the material man. Christ had the same truth and spiritual law in mind when He said "I, of Myself, can do nothing; but all things are possible with the Father

who sent Me." Of course, meaning by "I, Myself," He—Jesus—the material man, not Christ the Perfect Spiritual Creation. He intended conveying to man by this expression that He—the physical man, Jesus—was without power; that He—the physical man—was a part of the material creation and was without power in material things; but that He—the Christ—the Perfect Spiritual Idea and Creation of the Universal Spiritual Intelligence, was absolutely in harmony with the spiritual universe and its laws and that all things were possible with the Father who sent Him—the Spiritual Perfection of all spiritual creation.

It was by this spiritual law which is separate and distinct from all natural law that Moses—the Prophets and the Apostles—knew God. It was through this spiritual law that they communed with God; the spiritual man is a part of the spiritual universe and is governed by spiritual law and not material law, and by means of this spiritual law the spiritual man can commune with and know the Spiritual Universe—God.

It was the spiritual man—Abraham—through his spiritual senses,by means of spiritual law and not the material man—Abraham—who communed with God. It was the spiritual man—Jacob—by means of the spiritual law and with his spiritual senses, who wrestled with the angels and communed with and knew God. It was the spiritual man—Moses—by means of the spiritual senses and spiritual law who communed with God and talked with God. It was not the material man—Moses—with his material senses who saw and talked with God. It was Moses—the spiritual man on Mt. Sinai and not Moses the material man who beheld the Glory and the Power of God—the Spiritual Universe. It was Moses the spiritual man that God revealed Himself to and not Moses the material man.

After Adam and Eve—the first man and the first woman—had satisfied their sexual lust and God spoke to them, it was the spiritual man and the spiritual woman—their spiritual personalities and not the material man and woman whom God addressed. It was their Spirits that He spoke unto and not their material natures; and, it was their spiritual natures and spiritual personalities by means of the spiritual senses and the spiritual law that were conscious of the sin that the material man had committed. It was their spiritual natures by means of the spiritual senses that knew good from evil and knew that they were naked. The material man and woman—Adam and Eve—had no spiritual consciousness that the material man had violated any spiritual law when they had satisfied their sexual lust, but it was their spiritual natures and personalities that were conscious that the material man was at enmity with the spiritual man; that the laws of the material man were at war with the laws of the spiritual man.

It was by this same spiritual law and by means of the spiritual senses that the Prophets communed with God and God revealed Himself unto them and they were able to see, to understand and to foretell spiritual things and spiritual truths. It was by means of this spiritual law and the spiritual senses that Ezekiel communed with God and God spoke unto him and he saw the dry bones turned into moving creatures. It was the spiritual man—Ezekiel—and not the material man who saw these things. By this same spiritual law and the spiritual senses Elijah was translated showing the absolute supremacy of the spiritual universe and the spiritual law over material creation and natural law.

It was David—the spiritual man by means of the spiritual law and the spiritual senses—who knew God

and the Spiritual Universe and was conscious of the sins of David—the material man. David—the material man—followed the law of lust and the carnal mind. David—the spiritual man—knew God and the Spiritual Universe.

Paul saw the Savior with his spiritual eyes. It was not Paul—the material man—unto whom Christ appeared and spoke. Paul—the material man—was persecuting the Saints. Paul—the spiritual man—saw with spiritual eyes, the vision of spiritual things and became Paul the Apostle and understood the spiritual law and spiritual things and communed with God through and by means of the spiritual law and spiritual senses. John saw the New Jerusalem—the Holy City —not with material eyes, but with spiritual eyes. It was John—the spiritual man—to whom God revealed Himself; not John the material man.

This Spiritual Universe and material creation are governed entirely by different laws. The spiritual man and the material man are different creations. The spiritual man has his spiritual mind and spiritual laws. The material man has his material mind—matersial senses—and is governed by material laws.

The spiritual universe is absolutely supreme over the material creation. The spiritual universe is a Universal Personal Intelligence, the Creator. The material universe is governed by material laws—and is the creature.

The spiritual is supreme over the material.

The casting of the Hebrew children into the fire without injury or hurt was the demonstration of the supremacy of the spiritual over the material creation and the spiritual law over the material law. When God commanded Moses to pick up the serpent and it turned to a rod and to throw it down again and it would

return to a serpent, demonstrated the truth of the supremacy of spiritual over the material creation. The translation of Elijah demonstrated the same spiritual law and truth. The appearance of Christ in the upper chamber to His apostles demonstrated the supremacy of Christ—the Perfect Spiritual Personality—over Jesus, the material man. The Resurrection demonstrated the same law and truth.

When Christ raised Lazarus from the dead He invoked the supremacy of the spiritual over the material creation and demonstrated the truth that the Universal Personal Intelligence was absolutely supreme over the material creation and that it was Lazarus, the material man, that was dead according to material law, but that Lazarus, the spiritual man, still lived; that Lazarus, the spiritual man, a spiritual personality, still existed in spiritual consciousness as a part of the Spiritual Universe according to the spiritual senses and spiritual law.

The supremacy of the Universal Personal Spiritual Intelligence was not only revealed to man through revelation, but is demonstrated by natural law. All material creation demonstrates a Universal Intelligence as the creative force: the mineral, the vegetable and the animal kingdoms of the material creation are governed by certain fixed rules and laws—by system and not chaos—and all demonstrate that the creative force was an intelligent power.

The material creation is governed by the law of the survival of the fittest which is contrary to the governing force of the spiritual universe and spiritual law and to spiritual things—demonstrating that the material creation is contrary to and at war with the spiritual universe and to spiritual things.

The spiritual man is a separate and distinct personality from the material man. He is subject to the spiritual law and to the spiritual senses; whereas, the material man is subject to the material law and the material senses.

The spiritual universe is everywhere present—it is the Universal Personal Intelligence—God. The spiritual man under spiritual laws and with spiritual senses is conscious of the ever presence of the Universal Personal Spiritual Intelligence—God. In proportion as the spiritual man opens his spiritual eyes, spiritual ears, and spiritual senses and subjects his spiritual personality to the spiritual law; in that proportion does he become more conscious of the ever presence of the Universal Personal Spiritual Intelligence—God; in that proportion does he become spiritual and commune with God; and as he becomes more and more spiritual through his spiritual senses and under spiritual law, he denies more and more the material man and the material law and becomes less and less carnal minded and less and less subject to the material creation and the material man. The more the spiritual man becomes spiritual and under the spiritual law and subject to the spiritual senses, the less power the material man and the material creation have over the spiritual man and thus by means of the spiritual law and the spiritual senses, the spiritual man can become more and more conscious of the spiritual universe around him and flee from the bondage of the material man and material creation. Spirituality is a continual development of the spiritual man by means of the spiritual law and the spiritual senses; a continual development of life and freedom. The material man is Death, but the spiritual man is Life and Light with endless and eternal growing Life and Light.

The perfection of this spiritual life in perfect harmony with the Universal Personal Spiritual Intellgence was represented in Christ, the Perfect Spiritual Conception, and not in Jesus, the material man. That is what Christ meant when He said, "He that has seen Me has seen the Father who sent Me"; that is, the spiritual man as a spiritual personality has seen and known Me—the Christ—through his spiritual senses and spiritual consciousness; has seen the spiritual universe with his spiritual eyes; has taken into his spiritual consciousness the ever presence of the Universal Personal Spiritual Intelligence—God. When Christ said, "I and My Father are one," He meant that He was in perfect harmony with the spiritual laws of the Universal Personal Spiritual Intelligence. When he said, "I came that you might have life and light and have it more abundant," He meant that man, the spiritual personality, might enter into a full and complete spiritual consciousness through the spiritual senses and spiritual laws with the ever presence of the spirtiual universe, the Universal Personal Intelligence—God. And when He said, "He that believeth on me shall never perish, but shall have everlasting life," He meant that the spiritual man with his spiritual senses and spiritual understanding through spiritual law, who denied the material man, the carnal law and the carnal mind and entered into the complete and full consciousness of the ever presence of the Universal Personal Spiritual Intelligence—God—should grow in Light and Life—Spiritual Light and Spiritual Life—throughout the eternal ages.

Spirit is Life and Light—the Eternal Life and the Eternal Light. The material man, the material creation is darkness and death and destruction.

CHAPTER VIII.

The Seed of the Serpent and the Seed of the Woman.

The correct understanding of Genesis 3:14 to 16 is absolutely necessary to comprehend the remainder of the Bible. The whole mystery of the Bible is locked up in these three verses. They are the key that unlocks the truth to God's word and His revelation to man. "The seed of the serpent," mentioned in verse 15 of said chapter is the physical man who is conceived in lust and the serpent is "Satan"—the Devil; that is to say, the lustful nature of the physical man which represents the spiritual attributes of the Fallen Angels—who rebelled against God's kingdom and were cast out of heaven. "The seed of the woman," mentioned in verse 15 of said chapter, is the spiritual man whom God created in His own image and is represented in the Immaculate Conception of Christ centuries thereafter; Christ being Perfect Spirit manifested in the flesh without lust and therefore without sin. The spiritual man whom God created in His image was manifested in the flesh through the law of lust of the material man and therefore took into his spiritual nature the attributes of the law of lust of the Fallen Angels who rebelled against God's kingdom and therefore the necessity of the Atonement by the Christ who was Perfect Spirit manifested in the flesh without the law of lust.

The correct understanding of this verse is necessary to understand the dual creation—the "Fall of Man"; the "Atonement" and the "Redemption." And the correct interpretation of this verse declares marriage to be a fleshly institution—and the conception of the physical man anti-spiritual; yet, priestcraft and theologians have made marriage and the physical conception and birth a sacrament of the church and spiritual in their natures. Of course, this idea came from the pagan religions—which appealed to the taste and lust of the physical senses of natural man and was adopted into Christianity by the priesthood and theologians—teaching a physical God to the physical senses of the natural man. "The wolf and the lamb shall feed together and the lion shall eat straw like the bullock and the dust shall be the serpent's meat" (Isaiah 65:25). The serpent here is the same serpent mentioned in Genesis 3:15, and means the lust of the physical man—his conception and birth. "Ye serpents; ye generation of vipers; how can ye escape the damnation of hell" (Matt. 23:33). Here Christ refers to the same serpent, meaning, of course, the nature of the material man who is conceived in lust. And he asks how can the spiritual man who has taken into his spiritual nature the lust of the physical man escape hell; that is, how can he escape spiritual death? The "Serpent" meaning, of course, the lust of the physical man which represents the spiritual nature of the Fallen Angels.

Then Saul, who also is Paul, filled with the Holy Ghost, set his eyes on him and said: "Of full subtility and all mischief, thou child of the devil; thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord" (Acts 13:10). Here Paul refers to the nature of the physical man who is conceived in lust as a child

of the devil; thereby meaning that the lust of the natural man represents the spiritual state of all that is anti-God and anti-spiritual; and the evil works of this world are the children of the lust of the natural man whom Paul terms the devil. "He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested that He might destroy the works of the devil" (1 John 3:8). Here John refers to the lust of the natural man as "the devil" and declares that he sinned in the beginning when Adam and Eve yielded to the lust of the natural man and for the purpose of destroying his power in the spiritual nature and consciousness of the spiritual man whom God created in His image, the Son of God was manifested in the flesh without lust or the passions of the natural man. "They shall lick the dust like a serpent; they shall move out of their holes like worms of the earth; they shall be afraid of the Lord our God and shall fear because of thee" (Micah 7:17). Here the Prophet refers to the heathen nations who represent the physical man as anti-spiritual and declares that this physical man who was conceived in lust shall lick dust like a serpent. It is the serpent here which represents the antispiritual nature of the conception of the physical man. "And the God of peace shall bruise Satan under your feet shortly" (Romans 16:20). Here Paul treats Satan as the serpent who deceived the woman in the garden of Eden, i. e., he declares Satan to be the lust of the natural man and that God will destroy this lustful nature from the spiritual life of His children. That is, He will cast out the devil as Christ did when He was on earth. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might

destroy him that had the power of death, that is, the devil" (Heb. 2:14). Here Paul declares that Christ was manifested in the flesh without lust that he might destroy the power of death—the devil—in the spiritual nature and consciousness of the spiritual man. The "devil" here mentioned means the same poisonous reptile mentioned in Genesis 3:15, the lust of the physical man which is spiritual death. "And there was a war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels and prevailed not; neither was their place found any more in Heaven. And the great dragon was cast out, that old serpent called the Devil; and Satan which deceiveth the whole world; he was cast out into the earth and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation and strength and the kingdom of our God and the power of His Christ for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death" (Rev. 12:7-11). Here John in his vision saw the same dragon, the same serpent, that appeared to the woman in the garden of Eden—the lust of the physical man—and he and his angels fought against Michael and his angels; that is, the power and the lust of the natural man fought against the spiritual nature and power of the spiritual man; and the old dragon called the Devil and Satan was cast out of heaven; i. e., the lust of the natural man was cast out of the spiritual nature of the spiritual man through the spiritual and saving power and atonement of the Christ, who was manifested in the flesh without the lust of the natural man. We have thus far been dealing with the lust of natural man who is conceived in lust and who is con-

trary to God and God's spiritual kingdom and the power of the natural man and his law of lust over the spiritual man which is manifested in the flesh by the law of lust. But God said in Genesis 3:15, that he would put enmity between the seed of the serpent and the seed of the woman, i.e., enmity between the natural man who is conceived in lust and the spiritual man whom God created in His image and who partook of the nature of the natural man by being manifested in the flesh by virtue of the law of lust and who would be reconciled to God by the atonement of the Christ who would be manifested in the flesh and born of a woman without the law of lust. "And a voice from heaven saying, this is my beloved son in whom I am well pleased" (John 3:17). This was the Christ and was the seed of the the woman referred to in Genesis 3:15 and whom God said that He would put enmity between His spiritual nature and the lustful nature of the physical man. "The field is the world, the good seed are the children of the kingdom; but the tares are the children of the wicked one " (Matt. 13:38). Here Christ declares the children whom God made in His image and who are redeemed from the lust by the atonement are the children of the kingdom, but the tares are the children of the wicked one , i. e., the fruit of the lust of the physical man. "The Lord has sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne" (Psalm 132:11). "The fruit of thy body," was the Christ who was to be conceived of a woman without a natural father and who was to sit on the spiritual throne of God's kingdom. He was the seed of the woman referred to in Genesis 3:15 and Who was to be the Redeemer of God's children created in His image and manifested in the flesh by the law of lust. "Therefore, the Lord himself shall give you a sign:

behold a virgin shall conceive and bear a son and shall call his name Immanuel" (Isa. 7:14). Immanuel was the seed of the woman referred to in Genesis 3:15 and who was to be the Chief Priest and Redeemer of all of God's children whom God created in His image who avail themselves of His atoning and saving power. "Behold! a virgin shall be with child and shall bring forth a son" (Matt. 1:23). This Son was the Christ prophesied of by the prophets who would come to redeem God's children from bondage and slavery to the natural man. He was the seed of the woman mentioned in Genesis 3:15. He is the High Priest of the spiritual man—the Atoning and Saving Power of the spiritual man from the carnal nature of the natural man. He was conceived without lust and manifested in the flesh without a natural father and the law of lust never entered his perfect spiritual nature nor destroyed His divine power; hence, He could cast out devils, i. e., He could destroy the power of lust and the natural man within the consciousness of the spiritual man—who had been manifested in the flesh by the law of lust and the carnal mind of the natural man. God put enmity between the spiritual nature of God's spiritual children saved by His atoning power and the lust of the natural man, which represents the anti-spiritual nature—power and nature of the fallen angels who rebelled against God's spiritual kingdom.

Marriage, and the conception of the physical man and his birth, is in conflict with God's spiritual nature —His Kingdom, His Christ and His spiritual children. You cannot harmonize the nature of the natural man and the nature of the spiritual man. All of the priesthood of the ages and the theologians of all time may declare marriage to be holy and the natural conception and birth spiritual, but they cannot make it a spiritual

truth in God's spiritual kingdom. The correct understanding and comprehension that the natural conception and birth is contrary to God's spiritual kingdom and that the spiritual man is at war with the natural man is the key which unlocks the door to God's spiritual temple and kingdom.

The "Seed of the Serpent" is the material man with his nature of lust; the "Seed of the Woman" is The Christ manifested in the flesh without a natural father; and God's spiritual children of whom Christ is the Chief Priest.

CHAPTER IX.

The Carnal Mind and the Spiritual Mind.

Man has a carnal mind and a spiritual mind. Paul says that of our warfare is not carnal but mighty through God to the putting down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God and bring into captivity every thought to the obedience to Christ. Here the Apostle clearly recognizes the natural and the spiritual man and this dual man—the material and spiritual man—has the dual mind, the carnal or material mind, and the spiritual mind.

These two minds or dual intellectual natures may be termed "innate and educated intelligence." The innate mind is born with the spiritual man. It is a part of the intelligence of the Universal Personal Spiritual Intelligence. The child, the mature man and the old man has this innate intelligence governing his spiritual nature and personality in full force at all times. Youth, middle age nor old age does not change it. It never sleeps and is always present as a governing force and guiding power of man's spiritual personality.

The educated mind or the carnal mind is the product of the material man and changes with the material man. It is the product of the atomic friction of matter and the chemical properties of matter as energized by

spiritual force and intelligence. These two minds co-ordinate and reflect upon each other and influence each other. The educated mind reflects upon the innate mind through the nerve cells—the unit of material life —by means of the co-ordination of the spiritual and material creation and the innate or spiritual mind reflects upon the material or educated mind by means of co-ordination and energizes through the nerve cells and the nerve system producing material life in the material man. As long as there is life in the material man there is co-ordination going on between the spiritual mind and the carnal mind or the innate and the educated mind.

"Nature," "sub-consciousness," "intuition" and "instinct" are terms frequently used by writers in describing the innate mind which is nothing other than the spiritual mind or spiritual intelligence. This spiritual intelligence or spiritual mind interprets the spirtual senses and spiritual law and discerns and knows spiritual things and suggests and guides man while in his dual existence to conform himself with natural and spiritual laws so as to preserve his dual existence intact. The eduacted mind or the carnal mind grows and develops with the material senses of the physical man. The educated mind deals with the physical senses of the material man and the material creation. This educated or carnal mind cannot know the spiritual things and comprehend and understand spiritual intelligence. It has no discernment of the spiritual senses. It only discerns and knows the laws of the carnal man and the material creation. The innate or spiritual mind knows and discerns spiritual things, spiritual laws—the spirual senses and the spiritual universe; hence these two minds are constantly at war with each other and that is what Paul meant when he said: "The carnal

mind is at enmity with God." And that is what the Bible means when it teaches us that the carnal mind cannot know God. It was with this spiritual mind that Paul saw Christ, and John saw the New Jerusalem, the Holy City; and this is what the Bible means when it teaches us that spiritual things are spiritually discerned.

As man in his dual nature surrenders to the carnal mind or the educated mind and permits it with its physical senses to control and dominate over the innate or spiritual mind and to close upon the spiritual senses—to that extent does he become carnal minded, materialistic and less spiritual; to that extent does the material man with material laws dominate over the spiritual man and the spiritual senses and the spiritual law.

In proportion as man denies the carnal mind with his physical senses and the natural law and opens up his spiritual mind with his spiritual senses and invites the spiritual universe in and partakes of spiritual intelligence, in that proportion does he deny the carnal mind and reduce the power of the material man over the spiritual man and become more spiritual minded. Moses and the Prophets had to deal with these two minds. The Children of Israel would deny the spiritual mind and partake of the carnal things; they would close the eyes of the spiritual mind and open the eyes of the carnal mind and Moses and the Prophets would have to cry aloud, "Back! back! O Israel to your tents." Moses and the Prophets were continually, in the name of the "Great I Am That I Am," demanding that the Children of Israel deny the carnal mind and open up the senses of the spiritual mind and invite into their consciousness the presence of the Universal Personal Spiritual Intelligence—God. David, of all the house of Israel, seems to have had the greatest battle with these

two minds—the war between them seems to have been continually raging within him; today he was yielding to the carnal mind with all the power of his fleshly lust and tomorrow he was crying out for spiritual power to enable him to deny the carnal mind and the material man and open his spiritual eyes and spiritual vision that he might see, understand and enjoy the ever presence of the spiritual ever-living God.

The carnal mind is of a material nature and the source of its evil is located in the sexual organs—the means by which the material man is conceived and created. The brain and the sexual organs are part of the same general system and being connected by the spinal cord co-ordinate and control the entire material man. When the child is born he has so many nerve cells within him; these nerve cells are the unit of material life and they are stored away as a source through which and by which spiritual intelligence uses them to generate material life during the natural life of the man. As the child grows into maturity, these nerve cells are taken up and expanded throughout the body. They act as conductors, just as wires act as conductors for electricity, for the innate intelligence of the universal mind to communicate power and energy into the material man causing atomic molecular motion and metabolism in the body. This natural science terms "nerve energy." As this nerve energy or force continues to operate in the body and cause material life by means of atomic or molecular motion a continual combustion takes place in the body and these nerve cells are consumed. If the material man lives out his natural life without sickness or disease, he lives until the reserve force of these nerve cells has been consumed and there is no longer a supply of nerve cells for the innate intelligence of the universal mind to

telegraph life and energy over into the material man—then the material man dies.

Nerve tissue may perish and rebuild with the other changes of the body—but nerve cells—the unit of organic animal life do not rebuild. When consumed dissolution takes place.

All material creation is governed by spiritual law—the creating force. The mineral kingdom is lower than the vegetable kingdom in the essence of physical life and the vegetable kingdom is lower than the animal kingdom of physical life. The various elements of matter are proportioned in organic life in the vegetable kingdom so as to be assimilated by the animal kingdom according to material organic law and to produce physical life in the animal kingdom. The mineral kingdom is foreign to the animal kingdom and according to organic physical law cannot be assimilated by the animal kingdom into organic material life. It is poisonous to the animal kingdom and destructive to the physical life in the animal kingdom. When the animal kingdom takes matter into the material system or body that is not organic and life-giving and not in proportion so as to be assimilated, it becomes a foreign substance and poisonous. When a man, a part of the animal kingdom, fails to assimilate matter taken into his body, it becomes poisonous. It is termed "autotoxemia," self-poisoning.

The life-giving force which causes assimilation to go on in man and the animal kingdom and physical life to be produced is conducted over the nerve system. This law of assimilation of matter into physical life shows and demonstrates that there is an Intelligence directing the law governing the material creation.

The properties of this material creation and the functions of organic material life constitute the carnal

mind and are foreign to spiritual life—and no part of spiritual intelligence.

This carnal mind ebbs and flows with the tide of matter and organic material life. It differentiates the sexes in the material creation—the male from the female—it is in the sexual organs and is controlled by the brain. The voice of the male as it differentiates from the voice of the female is due to the sexual organs and the carnal mind and that which differentiates the female and her voice from the male is due to her sexual organs and her carnal mind. The male's and female's carnal minds—on account of the sexual organs—are opposite of each other and therefore attract each other. It is the carnal mind and not the spiritual mind that draws the male and the female together and cause the reproduction of the material man and thus the material man is conceived in sin and contrary to the law of the Spirit and is in rebellion against the spiritual universe.

This carnal mind is more fiendish in the female than in the male and more brutal in the male than in the female. Where is a student of human nature who has not observed the mighty ocean of fiendishness as it roared and tossed and foamed and beat and raged in the sexual prejudice, jealousy and passion of the female when she thought she was losing her control and power over the male that appealed to her carnal mind and sexual nature? Where is the student of human nature who has not observed the male when his animal nature and sexual lust were aroused to a consuming fire by the female that appealed to his brutal nature—who would not sacrifice finance, social position, honor and even life itself to obliterate all between him and her and yield his all—honor, morals, and spiritual life to the fangs of her deadly poisoning?

This carnal mind is the "Mortal Mind" of the school called Christian Science and is the "Devil" of orthodox theology. It has no life within itself; it is of a material nature and when dissolution takes place, ceases to co-ordinate with the innate or spiritual mind. There may be fallen spirits of other creations who rebelled against the laws of the spiritual universe, but it is not their presence, but the ever presence of this carnal mind, co-ordinating with the spiritual mind while the material man and the spiritual man are intact, that constitutes the source of evil and the ever-living Devil during the life of the material man. It is a personal presence and is in conflict with the spiritual nature of every human being living in the flesh.

The consciousness of the presence of this carnal mind is the consciousness of an ever present evil power. Heaven and hell begin here while man exists in his dual state. Heaven and Hell are states of consciousness. As you take into your state of consciousness spirituality and spiritual life, you are entering into the spiritual kingdom. As you take into your state of consciousness the nature of the carnal mind-darkness and death, you are entering into Hell. He who permits evil to enter his state of consciousness is shutting out spiritual light and life and closing the doors of Heaven against himself. He who shuts out the state of the carnal mind—darkness and evil—from his spiritual consciousness, is opening the door to the spiritual temple and taking in spiritual life and light into his consciousness.

The gates of the New Jerusalem are swinging open to him; that is what is meant in the story of Lazarus when the Bible teaches us: "There is a great gulf between me and thee." One was in the state of consciousness of the darkness and the other in the state of con-

sciousness of the state of light. That is what Christ meant when he said: "The kingdom of heaven is within you." That is, that you have within your state of consciousness, or spiritual light and understanding that which enables you to understand and appreciate and comprehend spiritual things and spiritual truths. That is what the Bible means when it teaches the presence of a personal devil—that is, a state of consciousness clouded with darkness by the carnal mind and nature so that spiritual light is excluded and darkness rather than light reigns in the state of consciousness. Heaven and Hell begin here with man while in his dual state and work out their laws in man's state of consciousness throughout the ages of eternity.

To the extent that man takes into his state of consciousness the carnal mind and darkness here, to that extent does that state of darkness enter into his state of consciousness when the dissolution takes place and his spiritual personality is released from co-ordination with the material man. And as he enters the spiritual realm, this state of consciousness is his state of consciousness there and he must work out his spiritual state of consciousness according to spiritual laws and spiritual life. The law of compensation of the carnal and spiritual mind—of material error and spiritual truth—is unerring and just. Man cannot enter the state of consciousness of murder and death and at the same time enjoy the state of consciousness of spiritual truth, light and life. When he takes into his state of consciousness lust, hatred, malice, greed, murder and death he must pay the penalty to the spiritual law of life and light.

Salvation is the final overcoming of material error by spiritual truth; of carnal darkness by spiritual light; of material death by spiritual life. It is the

triumph of the spiritual life over death; a state of spiritual consciousness of light and life over a state of carnal consciousness of darkness and death—the triumph of Spirit over matter. That is what the Crucifixion and the Resurrection mean.

This carnal mind is destructive of spiritual life. That is what the Bible means when it teaches us "It is hard for the rich man to enter the kingdom of heaven": that is, his nature is given up to carnal things and he continually permits his carnal mind to destroy his spiritual nature and does not enter into the consciousness of a spiritual state. On the other hand, the carnal mind cannot destroy spiritual light where a state of spiritual consciousness excludes the carnal mind and carnal things. That is what the Bible means when it says: "Unless you become as a little child you cannot enter the kingdom of heaven." It does not mean that the material nature of the child is spiritual, but that the child's sexual organs have not matured and entered into his carnal nature and that his carnal mind and nature have not sufficiently matured to be all powerful and masterful over the spiritual nature and to destroy spiritual life and the power of the innate or spiritual mind. Christ meant to teach by this illustration that to enter into the spiritual consciousness of spiritual things and spiritual truths, the state of the carnal consciousness must be absent.

This carnal mind is ever grasping after the material things and carnal laws; it does not understand the spiritual. The spiritual or innate mind comprehends only spiritual things. That is what Christ meant when He said, "I thank thee, Father; thou has hidden these things from the wise and revealed them unto babes," i. e., that He thanked the Father that He had hidden spiritual things and spiritual truths from the worldly-

wise—the carnal mind and carnal laws—and revealed them only unto the spiritual or innate mind and to be comprehended only by the spiritual senses. Christ here compares the carnal mind and natural laws to the worldly-wise and thanks the Father that spiritual things are not revealed unto them; and compares the spiritual mind with spiritual senses to little babes and thanks the Father that spiritual things are only revealed unto the spiritual mind with the spiritual senses. He thanks the Father that spiritual things are not revealed to the carnal mind and matter, but only unto the spiritual mind and Spirit.

The fruits of this carnal or natural mind are lust, greed, avarice, malice, hatred, jealousy, viciousness, murder and death. It has directed the sons of men as they kept step with the drum beat of martial music and marched to slaughter, murder and death and drenched the earth with the blood of human beings throughout the ages.

The fruit of the innate or spiritual mind is love peace, joy. It has directed a constant protest against the acts of the carnal mind of men and called men to a state of love and peace.

CHAPTER X.

The Carnal Mind—Sickness and Death.

"The soul that sinneth shall die." "The wages of sin is death." He who lets his carnal mind or natural mind control him and become the governing force of his life is partaking of spiritual and physical death. As he takes the nature of the carnal mind into his consciousness, he partakes of spiritual death. The carnal mind is darkness, the spiritual mind is light, and he who opens up his conscience and invites the carnal mind to make his conscience its habitation, takes into his consciousness darkness, sin and death. As the carnal mind enters the state of consciousness, it drives from that consciousness the light and life of the Spirit; the carnal mind and the spiritual mind cannot entertain the same state of consciousness. The carnal mind cannot know the spiritual mind and the spiritual mind cannot know the carnal mind. Matter cannot know the Spirit and Spirit cannot know matter; they occupy different realms and are foreign to each other. While they influence each other by the law of co-ordination in controlling man in his dual state, yet they are foreign to each other. They are strangers and cannot get acquainted with each other.

And he that takes this carnal mind into his state of consciousness partakes of the spirit of death; and

that is what the Bible means when it says: "The soul that sinneth shall die," i. e., the soul or Spirit, which takes into its state of consciousness the carnal mind, that is, lust, jealousy, hatred, malice and murder destroys the law of the Spirit and spiritual senses and partakes of spiritual death. That soul has sinned against the Spirit, the law of the Spirit, the spiritual senses and the state of spiritual consciousness and has partaken of spiritual death; that is, has driven out spiritual light and spiritual life from the state of consciousness to the extent that it has taken into the state of consciousness the carnal mind with its fruits; i. e., the desire for lust, greed, hatred, malice and murder. As the state of the carnal mind comes into the state of consciousness, the state of the spiritual mind goes out of the state of consciousness and that is what Holy Writ means when it says: "The soul that sinneth shall die." The flesh is death—the Spirit is life.

"The wages of sin is death." This not only means that he that partakes of the carnal mind dies spiritually, but also physically and materially. Material life is maintained in the physical man by vitality being collected in and generated by the brain and sent down the spinal cord and over the nervous system maintaining metabolism in the human body and physical life. All sickness and disease in the physical man is primarily due to a disarranged or weak nerve system. As this vital current, which is generated in the brain and sent like electricity flashing over the nervous system, is strengthened or weakened, you have physical strength or physical weakness in the physical man. It is this vital current that causes assimilation and elimination to go on continually in the physical man. When the physical man takes food into his stomach, this vital

current, generated in the brain and sent out over the nervous system, controls the law of assimilation and the physical man takes up such of the substance of the food as his body needs and assimilates it and throws off or eliminates so much thereof as the body does not need and thus continually is rebuilding the physical man. As this constructive and building force is continually going on, constructing and building material life, likewise there is a destructive force continually in operation destroying physical life. As new substances are assimilated to rebuild the physical man, worn out tissue is being thrown off and being eliminated. The vital current which is generated in the brain and sent over the nervous system producing metabolism in the material man controls these laws of assimilation and elimination. If the brain is diseased so it will not generate a sufficient vital current, or if the nervous system is deranged or weakened so it will not carry a sufficient vital current into the material man, then the laws of assimialtion and elimination are defective; the physical man fails to assimilate his food and it becomes a foreign substance to his body and poisonous and he fails to eliminate the worn out tissue and it is thrown off in the body and becomes poisonous. Thus assimilation and elemination unimpaired must continually go on in the body to preserve physical health in the material man.

When the nervous system is normal and the laws of assimilation and elimination are normal and the physical man lives out the normal life, the nervous system gradually weakens, and assimilation and elimination gradually become more imperfect and the unassimilated matter taken into his system and the dead tissue which is not eliminated and thrown

off gradually poisons the physical man and decay sets in; vitality grows lower and weaker and finally dissolution between the physical and spiritual man takes place. This is the normal death of the physical man and he must die, as he is at enmity with the spiritual man. This is the Adam man and all partook of death in the Adam man. That is, every material man being born of woman is conceived in sin.

But the death of this physical man can be other than normal death. "The wages of sin is death"—and the carnal and natural mind is sinful and when followed leads to not only the spiritual, but to the physical death. The carnal and natural mind craves debauchery, drunkenness and lust, which mean both physical and spiritual death. The physical man who indulges in drunkenness and alcoholic stimulants and debauchery burns up the brain and the nervous system. He destroys the power of the brain to generate the vital current and send it over the nervous system to produce vitality and life in the physical man. He destroys the nervous system so it will not act as a conductor in carrying the vital force and current into the human body and the laws of assimilation and elimination are weakened and impaired and physical death is hastened. He destroys the generative force of the brain and the vital force of the nervous system and the organs of the human body, the heart, the liver, the kidneys and the stomach become weakened and diseased and physical pain and suffering and death follow.

The carnal and natural mind with its burning desire for lust controls the physical man and is not only destructive spiritually, but physically. When the physical man yields to the lust of the carnal mind he is giving up his physical life as well as his spiritual life. When the sexual relations take place the brain and the

nervous system are weakened by means of the nervous shock; every time the sexual relations are indulged in, the brain becomes less capacitated to generate the vital current and send it out over the nervous system and to produce normal metabolism in the material body and the nervous system becomes less efficient in carrying the vital current from the brain into the body and producing material life. Thus the law of material life is violated and thus the material man must pay the penalty. When the lust of the carnal mind is indulged to gratification, mental and physical weakness, sickness and death must follow. The human family, in yielding to the law of lust, produces physical weakness, mental depravity, insanity, physical death and spiritual darkness and spiritual death. The asylums of civilized countries are filled with inmates as a result of the law of lust. Physical weakness, sickness, pain and suffering invades the human family everywhere as the result of yielding to the carnal mind and gratifying sexual lust. Mental weaklings, imbeciles and lunatics are the mental fruits of the law and lust of the carnal mind.

This mental and physical weakness is handed down from generation to generation and inherited by son from father, grandfather and great-grandfather until the human family has become a race wracked with physical pain and suffering and physical and mental weakness as a curse for yielding to the carnal mind and the law of lust.

Moses and the law givers of Israel dealt with this question. They taught the Children of Israel that yielding to the lustful passions of the carnal mind not only consumed the spiritual man, but destroyed the physical man. They taught the Childern of Israel the best hygienic laws this world has ever known—hygienic laws to preserve the physical man and to develop the

spiritual man. Moses and the teachers of Israel taught the Children that to yield to the lust of the carnal mind was not only sinful to the spiritual man, but was destructive to the physical man. But orthodox theology through false modesty has eliminated the teachings of Moses and the Prophets and has turned the human family out into the wilderness of darkness to be consumed and to be destroyed both physically and mentally by the wild beast, Depravity of the Carnal Mind and the Lust of the Flesh.

Materia Medica can temporarily stimulate the physical man, but cannot cure him. You may give him one poisonous material medicine to counteract another poison in his system, but his constitution must pay the penalty of over-taxation in order to eliminate the poison from the system. Material medicine is not assimilated as a part of the system, but simply acts as a foreign substance—a poison and a temporary stimulant to be eliminated from the body by extra taxation on the constitution.

All diseases of the physical man are primarily due to a weak nervous system which causes poor assimilation and elimination and which in course of time produces disease in the human body by way of self poison, weak functions of the organs and diseased organs of the body.

Moses and the teachers of Israel covered all these laws of health of the physical man and the laws of organic and inorganic matter—the mineral, animal and vegetable kingdoms—in their teachings to the Children of Israel as revealed truths. But the modern orthodox theologian with his material mind and physical senses has attempted to improve upon the revealed law of God as revealed to the teachers of Israel and

given as divine instructions by them to the Children of Israel.

The modern orthodox theologian has substituted for these divine truths the materia medica—the modern medical doctor—and the modern human slaughter house of our carnal civilization called "hospitals." In substituting man's teachings for God's teachings, the carnal mind for the spiritual mind, they have erected these slaughter houses in which to butcher and slaughter the human family in the name of Christianity.

If the human family were taught the truths revealed to Moses and the teachers of Israel, the human race would have both physical health and spiritual life. The orthodox Jew, when he lived up to the teachings of Moses and the Elders of Israel, had no slaughter houses in which to slaughter and butcher the human family—he had physical health and spiritual life. He lived up to the law of governing the generative organs, reproducing the physical man and preserving the physical man in the state of physical health, and subjecting the physical man and the carnal mind to the spiritual man and spiritual mind. And he had physical health, and physical life and spiritual life.

Moses and the Elders of Israel taught moderation in all things to their people—temperance to apply to all of nature's laws. Not only may the nervous system, the brain and the generative organs be injured and destroyed by drunkenness and lust and over indulgence of the flesh, but by mental worry and too much mental work and mental strain and study the brain, the nervous system and the generative organs may be injured and ruined. When the natural mind by means of worry and study taxes the nervous system, it shuts off the inflowing current of the innate mind

which produces life and vitality in the physical man and thus the phosphorous of the brain and nervous system is consumed and burned out faster than it is rebuilt by the innate mind and the vital current, thus causing physical, mental and nervous weakness; hatred and malice and jealousy of the carnal Mind and the fleshly nature, will impede the flowing of this vital current over the nervous system and impair, injure and destroy the brain and the nervous system and thus destroy the physical man. When the carnal mind sends its thoughts of hatred and malice over the nervous system from the brain, it shuts out the vital forces, destroys the nervous system and poisons the physical man. Thus the thoughts of the carnal man kill, and the thoughts of the spiritual man give life. As the innate mind with its vital flowing current is generated in the brain and sent out over the nervous system, vitality and material life is imparted into the physical man. As this current is shut off by the hatred and malice of the carnal mind, the nervous system is deranged, the physical man poisoned and material life and vitality lowered. Moses and the Elders of Israel understood the spiritual and carnal laws and taught them to the Children of Israel.

The carnal mind is Death and the spiritual mind is Life. As you take the carnal mind into your consciousness, you partake of physical and spiritual death —you behold matter and darkness. As you take the innate or spiritual mind into your consciousness you partake of physical and spiritual life. The carnal mind is darkness. The spiritual mind is light. That is what Paul meant when he said "We now see through a glass darkly, but then we shall see as we are seen and know as we are known"; i. e., that in our dual state here in our best state of spiritual consciousness, the carnal

mind enters to some deree and dims and darkens our spiritual vision; but when the Spirit is separated from the flesh we shall enter into a state of spiritual consciousness where the carnal mind is shut out and shall see spiritual things with spiritual eyes.

Moses and the Elders of Israel taught the Children of Israel that the generative organs represented a source of physical life and the means of propagating the race and the abuse of their functions meant physical death and spiritual death. They taught that to indulge the carnal mind and yield to the lustful passions of the flesh was not only injurious and destructful to the physical man, but was to take into the state of consciousness the carnal mind and the lust of the flesh and thus to destroy the peace and the light of the state of spiritual consciousness. The hygienic and physiological laws taught by Moses and the Elders of Israel apply not only to the physical man, but to the spiritual man. Their teachings were a Revelation from God to man—a revelation to the physical and spiritual man. Circumcision had a two-fold meaning—a hygienic and physiological meaning for the physical man and a spiritual meaning for the spiritual man.

These leaders of Israel taught the laws of physical conception and reproduction. They taught the Children of Israel the injurious effect—physically and spiritually—of the artificial abuse of the generative organs.

The orthodox Jew, who lived the life as taught by the teachers of Israel, was the most healthy and best preserved race of all the races and had a longevity that no other race has ever had.

But orthodox theology has eliminated the teachings of Moses and the Elders of Israel from theological creeds and left the human race to grow into a state of

ignorance as to the state of physical and spiritual truth. The young growing into manhood and womanhood are not taught the physiological laws which govern their being and the laws which govern the generative organs of reproduction. These laws are violated through ignorance. The young mother is unprepared for motherhood and soon finds herself a physical wreck with an invalid offspring and does not know the reason that caused her deplorable condition. She does not understand that her brain and entire nervous system and generative organs are all connected by nerve currents and that what effects her nervous system effects her generative organs and brain. She does not understand that her moods and temperament, her love and her hate, her mental gloom and her mental darkness and her spiritual vision are effected by the condition of her generative organs and that her entire nervous system and brain and physical constitution are under the influence of the organs of reproduction. By violating nature's laws, the generative organs are injured, the nervous system is deranged, the brain is inactive and a general physical and mental collapse is the result with an invalid offspring as the product.

The young father does not understand that he and his offspring must pay the penalty of disobedience to nature's laws; that by abusing nature and by yielding to the carnal mind and the lust of the flesh, that he wrecks his nervous system and impairs his brain; destroys his physical constitution and walks into the wilderness of spiritual darkness where the light of spiritual truth is shut out.

Moses and the teachers of Israel taught the physiological and hygienic truths to the Children of Israel that they might have both physical health and spiritual life. But modern orthodox theology has substituted

for the revelations as taught by Moses and the Elders of Israel, Materia Medica, and the medical doctor. Orthodox theology has eliminated the teachings of Moses and the Elders of Israel and kept the people in ignorance as to the generative organs, the laws of reproduction and their effect upon the physical and spiritual man with the result that we have a race of dwarfs, physical invalids, mental imbeciles, poisoned and drugged to death by Materia Medica. The elements of Materia Medica are composed of the mineral kingdom and science has long proven that the animal kingdom cannot assimilate the mineral kingdom; that the animal kingdom can only assimilate the vegetable and animal kingdoms in producing physical life. The material man is organic physical life and he can only assimilate organic physical life in producing and perpetuating this organic physical life.

He must be fed upon organic matter. His food must come from the vegetable and animal kingdoms —the organic material kingdoms. He cannot assimilate the inorganic—the mineral kingdom. When he takes this mineral kingdom in the form of Material Medicine into his system, it is foreign substance to organic physical life and his system will not assimilate it. It is poisonous to his constitution and the physical laws of his system have to make a special effort to eliminate it from his physical body.

When the chemical elements which compose the brain, the spinal cord, the sexual organs and the nervous system and their atomic and chemical friction and material properties—which constitute the carnal mind and the carnal man—lose their power to longer perform their functions, death takes place.

When they are in full and complete vigor they are at war with the spiritual man and are destructive

to his spiritual nature and his spiritual life and spiritual vitality. To be delivered from this bondage to the material man, the carnal law and material creation, and give the spiritual man absolute freedom and complete restoration to spiritual life, is what Paul meant when he said: "All creation travaileth and mourneth together and waiteth for the day of deliverance." He compares the spiritual man striving and waiting to be delivered from bondage to the material man, the carnal law and material creation, to the woman suffering with pains and agony and waiting to be delivered of the child in material birth.

When this deliverance takes place, when the spiritual man and the material man no longer co-ordinate; i. e., when the vital currents of the life force of the spiritual world and of the spiritual universe, which the orthodox world calls "God," the Universal Personal Spiritual Intelligence, ceases generating life force in the brain and sending the life currents collected in the brain over the nerve system producing atomic motion and vitality in the material man, dissolution takes place and what the orthodox world calls "Death" occurs.

But it is not death, it is the dissolution of the spiritual and the material man. The individualized, spiritual personality which God created in His own image lives on, separated from the material world not subject to the material man, the carnal law and the material creation.

There is no death—"O death, where is thy sting? O grave, where is thy victory?"

CHAPTER XI.

The Spiritual or Innate Mind.

"Therefore, there is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnal minded is death; but to be spiritually minded is life and peace." Romans 8, chapter 1 to 6 v.

Moses and the Prophets and the Apostles, in their teachings, all recognize the dual nature of man; they all recognize the carnal and the spiritual man—that is, the burden of the story of the Bible from Genesis to Revelations. This truth is the key to the Bible and the essence of God's revelation to man. The fleshly man is born of woman and the spiritual man made by God in His own image.

This fleshly man—this carnal mind—is at enmity against God—cannot know and understand spiritual

things and has no knowledge of the spiritual senses and spiritual laws which govern the spiritual man. The fleshly man is death.

The spiritual man made in God's image has spiritual understanding, is subject to spiritual senses and spiritual laws, and can know, realize and feel the ever presence of the spiritual Creator. The spiritual man is life.

The apostle Paul here recognizes this revealed truth.

The spiritual mind is the opposite of the natural or carnal mind. It is Life and the carnal mind is Death. The spiritual mind is both the spiritual and physical life. The carnal mind is both spiritual and physical death.

As you take into your state of spiritual consciousness lust, hatred, malice and murder—the fruits of the carnal mind—you are destroying your spiritual life by taking into your spiritual consciousness spiritual death; and at the same time destroying physical life by sending these impulses over the nervous system poisoning and burning up the physical man.

As you shut out the thoughts of the carnal mind and take into your state of spiritual consciousness, the spiritual mind, you are sending thoughts of happiness, joy and peace over the nervous system, producing quietness and restfulness in the physical man that nature may work in an orderly manner and that assimilation and elimination may operate perfectly in the body and thus produce spiritual life and physical health.

"Thou shalt love thy neighbor as thyself" has a two-fold meaning; it means spiritual life and physical life. It means to take into life spiritual consciousness, the spiritual mind and spiritual life and in so doing the mental impulses which are sent out by the brain

over the nervous system of the body are undisturbed by hatred and malice, envy and jealousy; and thus causes the organs of the body to function regularly, producing physical health and strength.

The carnal and the spiritual mind are not only ever at war with each other as to spiritual life and spiritual things, but they are continually at war with each other as to physical life and physical health.

This innate or spiritual mind is the ever flowing current from the spiritual universe into the material man. This spiritual mind is an ever vital spiritual force imparted by the Universal Personal Intelligence to the spiritual man whom He made in His own image.

This spiritual mind of vital, life-giving current is ever flowing and produces life—spiritual and physical —in both the physical and spiritual man.

This spiritual mind is not dependent upon matter, the properties of matter or the friction of matter for existence. It is above matter, contrary to matter and does not know material laws and is not subject to material laws.

This innate or spiritual mind is ever living and present. The carnal mind ceases to have a state of consciousness when the physical man is absolutely asleep. The nervous system which connects the coordination between matter and Spirit is relaxed and while in a state of sound sleep the carnal mind loses its control and state of consciousness over man.

But the innate or spiritual mind is ever present—performing its life-giving function—and man is ever in a state of spiritual consciousness. This innate or spiritual mind controls the involuntary nervous system and organs of the body. When asleep and the carnal mind is suspended from action and a state of carnal consciousness, the innate mind keeps the involuntary

nerve system in a state of action; the heart and pulse beating, the blood circulating and producing material life in the physical man.

The carnal and physical mind has no part in these life currents of the innate or spiritual mind and when sound asleep only the innate or spiritual mind is in action. And hence, the Bible records that God appeared to man—"In dreams." Abraham, while asleep, said: "Behold God is in this place and I knew it not." All through the Bible we have God speaking to man while he is asleep. When asleep this carnal mind is suspended from action and in conflict with the spiritual mind and while in this state of spiritual consciousness undisturbed by the carnal consciousness, God talked with, communed with and revealed himself to the Law Givers and the Prophets—communed with and revealed himself to the spiritual man whom He had created in His own image.

This spiritual innate mind sending its life giving currents over the nervous system and producing vitality and physical life in the physical man is the "All Good" of Christian Science—"The Divine Spark" of New Thought—"God's Healing Power" of Orthodox Theology.

When the physical man does not sleep soundly and the carnal mind is intervening in the consciousness of the innate or spiritual mind, he may have dreams which are produced through the nervous system acting on the carnal mind. These dreams come from the carnal mind of the material man and the external world. But when the physical man is absolutely sound asleep the nervous system completely suspended and relaxed and the carnal mind is not intervening in the consciousness of the innate or spiritual mind, the dreams and consciousness which is given

forth, comes from the spiritual and innate mind—the internal consciousness and spiritual world. The state of consciousness and dreams produced while man is in this state is the inflowing consciousness from the spiritual world producing life in the material man. These are the dreams spoken of in the Bible. This was the condition—physically, mentally and spiritually—that the Law givers and Prophets were in when God spoke to them in dreams and revealed himself unto them when they were asleep.

It was when the carnal mind and the physical man was not interfering with the spiritual mind and the spiritual man that God spoke and communed with the spiritual Sages of Old. "The prophet that hath a dream let him tell a dream and he that hath my word let him speak my word faithfully" (Jeremiah 23:28). "In a dream—in a vision of the night when deep sleep falleth on men in the slumberings of the bed then He openeth the ears of men and sealeth their instructions that He may withdraw man from his purpose and hide pride from man" (Job 33:15-16).

It is this spiritual and innate mind which gives spiritual consciousness to the spiritual man and communes with God when the carnal mind and the fleshly man is suspended and closed out of the consciousness of the spiritual man. There is spiritual virtue in dreams and spiritual truths revealed in spiritual dreams by the innate mind and spiritual man.

There are likewise fleshly dreams when the carnal mind through sensuality and lust shuts out the light of spiritual consciousness and the physical man and the carnal mind dominates. "Even as Sodom and Gomorrah and the cities about them in like manner giving themselves over to fornication and going after strange flesh are set forth for an example, suffering

the vengeance of eternal fire. Likewise, also these filthy dreamers defile the flesh, despise dominion and speak of dignitaries" (Jude 7-8 verses).

These fleshly dreams are from the carnal mind and the flesh and shut out the light of spiritual consciousness and are death both to the physical and spiritual man.

The spiritual dreams are from the innate and spiritual mind and come into the state of consciousness when the carnal mind with its fleshly and lustful desires are shut out from the state of spiritual consciousness. They come into the state of consciousness when the innate and spiritual mind is in full play and has complete control over man and are life-giving both spiritually and physically.

The innate or spiritual mind is healthy and life-giving both to the physical and the spiritual man. This innate mind is a part of the spiritual universe—and Spirit is life. When the spiritual and innate mind is held in a state of consciousness and the carnal mind excluded from the state of consciousness, the innate mind which is Spirit flows with its life-giving forces, through the generative power of the brain, over the nervous system of man causing the laws of assimilation and elimination to work harmoniously in the body. If the nerve system is sound and the organs of the body are left intact and not diseased, this mental state of spiritual consciousness will not only restore, but preserve, physical health. It will cause the food taken into the stomach to be digested and assimilated and the physical body to be reconstructed and rebuilt. This is normal healing by the power of the Spirit and spiritual consciousness.

If the nervous system is destroyed and too weak for the vital forces of the innate and spiritual con-

sciousness to produce the proper amount of nerve energy and normal assimilation and elemination, then special intervening power of Spiritual Intelligence is required to produce health. Or, if the organs of the body are diseased and destroyed so that they will not functionate, special intervention of the Spiritual Intelligence is necessary to reproduce health. This is what the orthodox world call a "miracle" or "the supernatural." But, in fact, it is deeper spiritual life and a better spiritual understanding and the overcoming of matter by the Spirit and the physical laws by the spiritual laws. Few reach this state of spiritual understanding and spiritual consciousness so as to be able to avail themselves of the supernatural.

Many spiritual minded reach that state of spiritual consciousness so as avail themselves of the normal spiritual healing and spiritual life, but few reach that state of spiritual consciousness so as to be able to invoke the supernatural.

This law of spiritual healing and spiritual life is demonstrated by the law of dreams. He who thinks of carnal things and permits his lustful nature to absorb his thoughts during the day will have his consciousness invaded at night while asleep and have carnal dreams. The thoughts of the carnal man are entering into his consciousness while asleep. The carnal mind will enter his state of consciousness when the Spiritual mind should be in absolute control. He who thinks of spiritual things and excludes the carnal mind from his consciousness during the day will dream of spiritual things when asleep. The spiritual mind when in this state excludes from its consciousness the carnal mind and the spiritual mind is in absolute control of the state of consciousness.

This was the state of consciousness that the Sages

of Israel were in when God spoke to them in dreams. The orthodox world calls it "sub-consciousness"—or, "that which we know while asleep." But it is more than subconsciousness, it is real consciousness—it is the consciousness of the spiritual man or the innate mind when the carnal mind and the state of consciousness of the physical man is excluded. It is the state of consciousness which gives light—spiritual light—to the spiritual man and physical life to the physical man. That is what the Psalmist means when he says: "Who forgiveth all thine iniquities; who healeth all thy diseases." It is this spiritual state of consciousness which conforms to natural laws and spiritual laws and gives spiritual and physical life. We do not deny natural law and matter, but claim that this state of spiritual consciousness controls and regulates them as well as controls and regulates spiritual law and life.

It is necessary for the physical man to eat the proper kind of food—but it is also necessary for him to digest and assimilate this food to have health. The laws of assimilation and elimination go on continually in his body to preserve physical health. The organs of his body must perform their proper functions to preserve physical life. Disarrange these laws and prevent their natural operation and you have physical disease and physical death. Matter of itself has no life and no intelligence. The intelligence and the force which operates these physical laws and organs and preserves physical life in the physical man is spiritual. It is the power of the Universal Spiritual Intelligence generating nerve force in the brain and sending this nerve force or vital current out over the nervous system, that causes the organs of the body of the physical man to operate and produces digestion,

assimilation and elimination and preserve physical life and health.

If you obstruct these physical laws by worry, hatred, malice and jealousy and take these conditions into your state of consciousness, thereby shutting off the current of vital force, you will produce sickness and disease in the physical man. But if you exclude from your state of consciousness these fruits of the carnal mind and let the vital current of life and Spirit flow into the physical man over the nervous system, you produce physical health and life. This is the healing power of the state of spiritual consciousness. The Elders of Israel understand this spiritual law; the Disciples of the Early Church realized and understood it. It is not the supernatural, but the natural life-giving power of the Spirit. It is the life-giving force of Spirit over matter.

The Author for many years could not understand or realize anything but matter and material laws. He inherited a weak and frail nervous system and a weak and delicate stomach. He was left an orphan in the world at nine years of age and had no one to care for his physical condition; he lived where he could and ate as he could, all kinds of food, at restaurants, boarding houses and hotels, that his delicate stomach would not digest and his weak nervous system would not assimilate. As he grew up into manhood, he was of a studious nature and read and studied much, thereby overtaxing his frail constitution. At twenty-one his normal weight was one hundred and forty pounds; but not understanding these spiritual laws and being unable to digest and assimilate his food according to physical laws, that which he put into his stomach would ferment and decay and he soon developed stomach, bowel and liver trou-

ble which the doctors mis-diagnosed and began to operate on him for effects instead of removing the cause. Instead of assimilating his food he absorbed it into his system as so much poison until he weighed nearly two hundred pounds and his nervous system and constitution was so disarranged and poisoned that he could not sleep. In the meantime the doctors operated on him five times—almost completely destroying his delicate stomach and weak nervous system. After these operations were over, by means of stimulating the liver temporarily by drugs made from herbs, forty pounds of this poisonous substance was taken from his system within twenty days, leaving him a shadow and a complete nervous wreck. He did not have vitality enough to cause capillary circulation. He had not had a good night's sleep in five years. His stomach and nervous system were so weak that when he would go to walk the glare of the light would affect his stomach and nervous system so that he would fall over face foremost. He could not digest and assimilate the most delicate food. His stomach and body had been poisoned by taking all kinds of medicine for years.

In this state he began to think spiritual thoughts instead of material thoughts. He began to take into his state of consciousness the state of spiritual truth and exclude the material and carnal. His nervous system was so weak that according to natural law it could not relax so as he could get natural sleep. Instead of natural sleep he would exclude from his mind all material thoughts and images and make his mind a perfect blank—thereby letting the life current of spiritual force generate nerve energy in the brain and send it out over his weak nerve system, producing as much power of assimilation and elimination as

possible. By availing himself of the state of spiritual consciousness and thinking spiritual thoughts and excluding the carnal and material from his state of consciousness he gradually rebuilt by degrees until he reached that state where his nervous system would relax slightly for a few minutes at a time—so he could get a few minutes of half sleep and half unconsciousness. By continuing in this state of blank mental attitude and resting and taking into his state of consciousness only spiritual thoughts and permitting the spiritual forces and vital current to be generated freely in the brain and to be sent out freely over his weak nerve system—he gradually rebuilt until he could digest some food and the laws of assimilation and elimination would operate to some extent until he began to take on vitality and to rebuild physically.

The Author never drank any whiskey or alcoholic stimulants except in case of sickness. He never took any drugs in the way of opiates in his life. But from lack of assimilation of his food his nervous system atrophied and starved while in this impoverished state of health until the demand of his nerves for nutriment for the nerve cells caused an excruciating agony, as though ten billion pins were being stuck into him at one time.

The doctors gave him up to die and no one thought he could live. But by applying the law of Spirit to the law of matter and living in a state of spiritual consciousness and giving the vital forces of spiritual laws free and complete play to generate nerve force in the brain and to send the vital currents out over his weak and impoverished nervous system, he controlled the natural laws by the spiritual

laws so as to gain physical strength, to still live and to write this book.

The doctors tell us that worry causes indigestion, poor health and will kill the physical man, but they do not tell us why. Like all other contentions of Materia Medica, they give us the effects without giving the cause. Medical science, if it can be called a science, describes disease and its effects, but concludes with cause unknown.

Those who understand the spiritual laws as well as the natural laws know that all disease is due primarily to a weak nerve system and want of nerve force. By "nerve force" we mean the vital current, of the spiritual universe energizing the physical man and sending life currents over the nerve system; the brain—into which the nerve system centers by way of the spinal cord—relaxes; the carnal mind is unconscious, but the spiritual or sub-conscious mind is active and at work, and thus life is generated in the brain and sent out over the nerve system and the physical man is rebuilt. Without sleep so that this state of relaxation could take place, the nerve system would soon contract instead of relaxing, and the physical man would begin to break down instead of rebuilding. The Author was so sick for years and his nerve system was so weak that he could not relax to get natural sleep and lived by closing his mind to the external world and making his mind a perfect blank so that the nerve current could pass into his body and maintain physical life. He lived by this method of controlling matter with mind until he regained sufficiently to enter a natural state of relaxation and get some natural sleep and let the nerve current pass in the natural way from the brain over the nervous system.

All life is free from the material force. The Fathers of the "Early Church" understood this truth and healed the sick. This spiritual and life-giving force controls natural laws and matter. There is not anything super-natural about it—the natural state of Spirit and matter is for Spirit to control matter.

The strong physical man by indulging in lust, drunkenness, hatred and malice and shutting out from his consciousness the power of the Spirit and yielding to the carnal mind, may soon become a physical wreck. He sends forces over his nervous system which are poisonous and destructive to the physical man. But the same man with a strong physical constitution by shutting out the carnal mind from his state of consciousness, denying the law of lust, hatred and malice and taking into his state of consciousness the power of the brain over his strong nervous system, will preserve his health and live to be a strong, healthy old man.

This is the normal health-preserving and life-giving force of Spirit over matter and it is available to every individual of strong spiritual power and of a deep state of spiritual consciousness.

But there is a supernatural healing power of the Spirit. Christ taught this supernatural, spiritual power and so did the Apostles and many of the Early Church Fathers. "And it came to pass on a certain day as He was teaching, that there were Pharisees and Doctors of the law sitting by, which were come out of every town of Galilee and Judea and Jerusalem and the power of the Lord was present to heal them." Luke 5th chapter and 17th verse. "And when he had called unto him his Twelve Disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of dis-

eases." Matt. 10th chapter, 1st verse. "There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one." Acts 5th chapter, 16th verse.

The unclean spirits and evil spirits here mentioned, of course, was the power of the flesh. The flesh is unclean, anti-spiritual, and is sickness and death. The power manifested here to heal, of coures, was supernatural—Christ and the Apostles who did the healing were in a state of spiritual consciousness, which had absolute control over the carnal mind and physical man and thereby possessed the power to make the carnal mind yield to the spiritual mind. They were in a state of consciousness whereby the spiritual had absolute power over the natural and material, and their healing power was therefore supernatural. Matter and the carnal mind did not enter their state of consciousness, only Spirit and spiritual laws entered their state of consciousness and they could therefore subject matter and the carnal mind to the Spirit and the spiritual laws.

Moses, the Elders and the Prophets of Israel, the Disciples and Apostles and the Fathers of the "Early Church" understood this spiritual truth and practiced it. But when the church became more materialistic and men began to worship God with the senses of the physical man they began to lose their power to heal the sick, and when the material forces got control of the church and it became a materialistic institution, run and controlled by the material man, who worshipped a materialistic god with the material senses of the physical man, men lost their healing power and the power of the spiritual over the material—and the spiritual man over the material man.

The spiritual mind is of God—it is a part of the Universal Personal Spiritual Intelligence. It knows no death. When it excludes from its state of consciousness the carnal mind and the power of the flesh, it has absolute control over matter and natural laws. The spiritual man is then in the absolute image of his Maker; he is in absolute harmony with God and God's spiritual universe.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death." Eighth chapter Romans, first and second verses.

The power of Spirit over matter and the spiritual mind over the carnal mind is not so much a question of faith as it is spiritual understanding.

The spiritual mind understandeth spiritual things and spiritual laws—and when this spiritual mind and spiritual man is placed in a state of spiritual consciousness absolutely in harmony with God and God's law and spiritual universe, the spiritual man hath absolute power over the carnal mind and natural law and the physical man—he hath spiritual life which driveth out sin, sickness and death—both spiritually and physically.

The carnal and fleshly mind hates the innate and spiritual mind. The fleshly man hates the spiritual man. The spiritual man spoke through the Prophets and the Elders of Israel and the Disciples and Fathers of the Early Church and the fleshly man stoned them and killed them. The spiritual power flowed into the mind of these spiritual Sages like a mighty current flooding the world with spiritual power and light, but the fleshly man dammed up the mighty current with

fleshly power and carnal obstructions. The Spirit gave light and life through the Prophets and the Teachers of Israel to the world, but the carnal man denied the light and preferred darkness to light and night to day. The spiritual man loved the light of the Spirit and the carnal man loved the darkness of the flesh. The spiritual mind gives the spiritual light of day to the spiritual man and the carnal mind gives the darkness of night to the fleshly man.

Every philosopher, every prophet and every teacher who has had the light of the Spirit and taught it to the world has been hated and despised by the carnal mind and the fleshly man. The fleshly man through his carnal mind has stoned and killed the teachers of spiritual truth in every age of the world. The flesh will not accept the Spirit. The carnal mind will not be taught by the spiritual mind. The fleshly man will not receive the doctrines of the spiritual man.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." Third chapter of John, nineteenth verse.

The spiritual mind giveth light! light! light! unto the world in the midst of the darkness of the night of the carnal mind and the fleshly man.

CHAPTER XII.

The Creation—Spirit and Matter—or Spirit and Flesh.

"In the beginning, God created the heavens and the earth, and the earth was without form and void and darkness was upon the face of the deep." "And the Spirit of God moved upon the face of the waters." "And God said: Let there be light and there was light." Genesis, first chapter, first, second and third verses. "In the beginning was the Word and the Word was with God and the Word was God. The same was in the beinning with God. All things were made by him and without him was not anything made that was made. In him was Light and the Light was the life of men. And the Light shineth in darkness and the darkness comprehended it not." First chapter John, 1 to 5 verses.

There was a time when matter did not exist—when the material creation was a nonentity. A time existed when the material universe did not exist. God who is Spirit and Universal Personal Intelligence created matter and the material universe. The fatal error of the school called "Christian Science" is that its believers ignore the existence of matter. And the fatal error of that school of spiritual thinkers called

"New Thought" is that they ignore Spirit by claiming that matter is God spiritualized.

Spirit cannot be materialized—neither can matter be spiritualized. Spirit and matter cannot be harmonized. They are foreign to each other and are governed by different laws. Matter has no intelligence and life of itself. Matter has material properties, but no innate life and innate intelligence.

The universe exists. There must be a Universal Spiritual Intelligence—and that Universal Personal Spiritual Intelligence must be eternal; and, must have created matter or else matter is eternal. Either matter or Spirit is eternal—that is, existed without a beginning. The materialist must admit this proposition. All men must admit it regardless of revelation. That either Spirit or matter existed without a beginning is self evident.

That this universe is governed by law all must admit. That the material universe is governed by law and intelligence none can deny. That material creation is a cosmos, not chaos—is law and order, and not disorder and anarchy—no one can deny.

That matter has no innate intelligence must be admitted. The rock, the stone—cannot think and cannot know the laws of the material universe. Therefore, there must be an Intelligent Force which governs the created universe. There must be an Intelligence which regulates and governs the material universe.

This Intelligent Force which created matter is Spirit and is a Universal Personal Spiritual Intelligence. He created matter and the material creation according to His spiritual intelligence and fixed laws to govern the material universe. The mineral kingdom of this material creation has no organic life. Out of the mineral kingdom is developed the vegetable

kingdom which is organic life. The trees and the flowers are of a higher state of material creation than the rocks and the stones. The animal kingdom is still a higher creation of material organic life. The birds that fly in the air and sing in the trees, the fish as they swim in the ocean, and the herds of cattle as they low upon the hill tops are a higher state of organic material life than the lilies of the valley and the flowers of the garden and the trees of the forest. Material man is the highest type of this organic material life and is given dominion over all other creation of the animal kingdom.

According to natural law, the vegetable kingdom can assimilate from the mineral kingdom to produce organic life in the vegetable kingdom. And the animal kingdom can assimilate from the vegetable kingdom and produce life in the animal kingdom. But the animal kingdom cannot assimilate the mineral kingdom and convert the mineral kingdom into organic life in the animal kingdom. Man cannot assimilate the mineral kingdom as food and produce material life from the mineral kingdom. He must depend for food out of which to sustain the material life from the vegetable and animal kingdoms. When he takes the mineral kingdom into his body, it is a foreign substance and nature must eliminate it as a poison—he cannot assimilate it into organic material life. As you progress from the mineral kingdom to the animal kingdom of material creation, you reach a higher state of organic material life. But, as this state of organic material life progresses, it reaches by progress the consciousness of the Spiritual Intelligence which created material life. And man, the highest type of the material creation, is conscious of the Spiritual Universe and his own spiritual nature.

It is immaterial whether God was billions of years in creating the material universe or created it instantaneously. Material man—the highest type of material creation, has an innate consciousness of a Spiritual Personality and a Spiritual Intelligence.

As this law of material progress of organic life develops by progress from the mineral kingdom, the vegetable kingdom and the animal kingdom into the physical man, the highest type of the animal kingdom, so likewise does the spiritual creation develop by the law of progress from the lowest type of the animal kingdom to the spiritual man—the highest type of the manifestations of the Spirit in the spiritual creation—this highest type of the spiritual manifestation being the spiritual man who was created in God's image.

The vegetable kingdom assimilates the mineral kingdom into organic material life and according to this law, from the mineral kingdom grows the flowers, roses, the lilies, and all of the vegetable kingdom. The animal kingdom assimilates the vegetable and animal kingdom and from the vegetable and animal kingdom man and the other animal creation take their food and sustain life in the animal kingdom. This is the law of progress from the lower to the higher state of material life. Moses taught this law as revealed to him. Likewise, there is a law of progress from the lower to the higher spiritual existence. The scriptures teach this truth. All animal life possesses some power of the spiritual universe. There is no life except Spirit. What we term material life is simply the energizing power of Spirit in matter—and what we call physical material life is simply the manifestation of spiritual life over the nervous sys-

tem producing physical life. But primarily, all life is spiritual.

The Scriptures teach this as a revealed truth—Numbers sixtenth chapter, twenty-second verse. God is referred to as "the God of the spirits of all flesh." Third chapter of Ecclesiastes, twenty-first verse: "Who knoweth the spirit of man that goeth upward and the spirit of beast that goeth downward to the earth?" Second chapter of James, twenty-sixth verse: "For as the body without the Spirit is dead, so faith without works is dead also."

Here we are taught by revelation that all life is from Spirit, and from the lowest to the highest creation possesses this life in some degree—the higher the state of physical life the higher the state of spiritual life. This law of progression prevails in creation until it reaches man—the highest type of physical creation and the highest conception of spiritual creation—and the spiritual man who was made in God's image has a spiritual consciousness of a spiritual personality.

The material creation is anti-spiritual and this law runs from the lowest to the highest state of material creation. In the animal kingdom, this law of anti-spiritual nature prevails in the lower animal kingdom as well as in the higher; that is, the material lower animal kingdom is anti-spiritual as well as the material man, the highest type of the animal kingdom. This anti-spiritual nature of the animal kingdom is represented in the generative organs and the sexual laws by which the animal kingdom is propagated. The members of the lower animal kingdom possess this anti-spiritual nature in their generative organs and possesses the lustful nature as well as man, the highest type of the animal kingdom. Who

has not observed the viciousness of the male of the members of the lower animal kingdom, who has not observed the law of lust controlling the opposite sex of the lower animal kingdom? Who, as a student of nature, has not observed the law of jealousy and hatred among members of the lower animal kingdom from the lowest to the highest, which is anti-spiritual in its nature; the members of the lower animal kingdom are not conscious of its conflict with the spiritual nature because they have not that high degree of spiritual life which gives them a spiritual consciousness of a spiritual personality. But man, the completion and the highest type of creation in his physical nature who was given dominion over the lower animal kingdom and who in his spiritual nature was made in God's image, has this state of spiritual consciousness, that he is a personal spiritual being—and in him the conflict between the flesh and the spirit—the spiritual and the material creation—reaches its high state of strife and war.

The Scriptures teach this spiritual and material law. Moses and the Prophets understood it—so did the Disciples and the Fathers of the Early Church.

The entire animal kindom is at enmity with the spiritual kingdom. The law of lust of the animal kingdom of the material creation hates the Spirit, the law of Spirit. The lust of the flesh of the animal kingdom of the material creation hateth the Spirit and spiritual things and is at war with the spiritual universe, and hence the material creation must perish and pass away and the physical creation of the animal kingdom, which is the product of the law of lust, must die because it is anti-spiritual. The lowest members of the animal kingdom must die because they are produced as a result of the law of lust just as

the physical man must return to dust because he is a product of the law of lust.

God is Spirit and God is Life. The animal kingdom is the product of the law of lust of the flesh and the flesh is death. And this law runs through all of the animal kingdom of material creation and of God's spiritual universe.

Romans, seventh chapter, fifth verse: "For when we were in the flesh, the motions of sins, (the word motions here in the original means passions—which, of course, means the passions of the flesh), which were by the law, did work in our members to bring forth fruit unto death." To give this passage its full meaning the Apostle intended to convey in the original Greek it would have to read: "For when we were in the flesh the sexual passions of sin which were by the law, did work in our members to bring forth fruit unto death." Sixth chapter, 12th verse of Genesis: "And God looked upon the earth, and, behold, it was corrupt; for all flesh corrupted his way upon the earth." Fifth chapter Galations, seventeenth verse: "For the flesh lusted against the Spirit and the Spirit against the flesh." Sixth chapter of Galations, eighth verse: "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

The Word which was with God in the beginning and which was God—which John refers to in the opening of his Gospel and which was the great power and which spoke the material universe into existence, was Spirit. The material creation is anti-spiritual and the animal kingdom of this creation is produced and propagated by the law of lust—the essence of that which is anti-spiritual. All physical creation is

produced and propagated by the law of lust and is anti-spiritual and must die. This law governs from the lowest to the highest, the members of the animal kingdom of the material creation.

That is what the Scripture means when it says: "All creation travaileth and mourneth together and waiteth for the day of deliverance." That is, the physical creation which is produced and propagated by the law of the flesh and the law of lust is at enmity with the spiritual universe and the spirits which are manifested in physical life travaileth and waiteth for the day of deliverance from sin of the flesh and the law of lust.

CHAPTER XIII.

Marriage and the Natural Birth.

Orthodox and man-made theology has declared marriage and the natural birth to be holy. Scholastic theology has declared marriage to be a spiritual institution and has made it one of the sacraments of the church and the natural conception and the natural birth to be spiritual and holy. Man-made theology has thus declared the physical and material relations of the sexes to be holy and spiritual. And upon this rock every ship of orthodox theology through the ages has been wrecked and sunk in the bottomless pit of the ocean of infidelity. Scholastic and man-made theology, in contending that marriage is holy and the natural birth is spiritual, has contended for too much. If marriage be holy and the natural birth spiritual, then the physical man would be spiritual and in harmony with his Maker and would need no redemption or salvation. The makers of orthodox theology, in contending that marriage is holy and the natural birth spiritual, have argued orthodox theology out of court and have given the world of infidelity a judgment by confession. For the infidel replies: "If marriage be holy and the natural conception and the natural birth be spiritual, why does man need redemption or salvation?" And if the contention of the

orthodox world be true, the infidels' and agnostics' reply is unanswerable.

But marriage is not holy and the natural birth is not spiritual and upon the truth of this statement depends the Immaculate Conception of Jesus Christ.

But the orthodox world quotes—does not the Bible say: "And the Lord God said: It is not good that man should be alone and I will make him a help-meet for him." Genesis, second, eighteenth verse: "And Adam said: This is now bone of my bone and flesh of my flesh—she shall be called woman because she was taken out of man. Therefore, shall a man leave his father and his mother and shall cleave unto his wife and they shall be one flesh." Genesis second, 23-24 verses: "And God blessed them and God said unto them be fruitful and multiply and replenish the earth and subdue it and have dominion over the fish of the sea and over every living thing that liveth upon the earth." Genesis First, 28th verse.

Orthodox and man-made theology has construed these passages of Scripture through the ages as authority for the contention that marriage is holy and the natural birth spiritual; and have relied upon these passages of Scripture as authority for making marriage a sacrament of the church. They have been used as authority to gratify the lust of the flesh; and the physical man has used them as a subterfuge and misconstrued them for the purpose of justifying his lust, as divine and spiritual.

We observe here that the Scripture quotations which orthodox theology relies upon as authority for its contention that marriage is holy and the natural birth spiritual, refer to the physical man and not to the spiritual man.

Before God "blessed them" he created the spirit-

ual man; and He said: "It is not good for man to be alone"; "But of the tree of the knowledge of good and evil thou shalt not eat of it for the day that thou eateth thereof thou shalt surely die." In other words, before the physical woman was created the physical man was put on notice that the moment he yielded to sexual lust he should die—physical man should return to dust. And the Scripture tells us that God knew that he would fall before he created him. That is, the physical man would yield to sexual lust, and that the spiritual man would thereby take into his consciousness the state of the carnal mind.

"So God created man in His own image, in the image of God created He him; male and female created he them." First Genesis, 27th verse. We observe here that it was the spiritual man and woman which were created in God's image, and not the physical and fleshly man. And God blessed them and said unto them: "Be fruitful and multiply and replenish the earth and subdue it; and have dominion over the fish of the sea and over the fowls of the air and over every living thing that moveth upon the earth."

We note here that it was the spiritual man whom God blessed, and it was the physical man whom He told to multiply and to replenish the earth and to whom he gave dominion over all other animal creation. The spiritual man was made in God's image and the physical man was made the highest type of animal creation and given dominion over the rest of the animal kingdom. Spirit is Life and when manifested in the material creation is individualized into a Personal Spiritual Being. The spiritual man whom God created in His own image was part of Universal Spiritual Life before he was manifested in matter and when this Universal Spiritual Life was mani-

fested in the physical man the spiritual man was individualized into a personal spirit—"Multiplying" of the physical man referred to here by the Scriptures quoted is governed by the physical law of material man and the material creation and the means of individualizing the spiritual man from Universal Spiritual Life according to spiritual law. The Scriptures tell us, however, that the spiritual man by taking into his spiritual consciousness the carnal mind and sexual lust in multiplying the physical man and in individualizing the spiritual man into a spiritual personality from Universal Spiritual Life, fell; that is, the spiritualman who is governed by spiritual laws, took into his state of consciousness the law of the carnal mind the nature of lust and the material man and was thus placed out of harmony with the laws of the spiritual universe and Universal Spiritual Life—out of harmony with God's laws and God's universe.

There is a dual man—the spiritual and the material. It was the spiritual man that God made in His own image whom he blest, and it was the physical man whom he told to multiply and to replenish the earth. In the plan of Creation the physical man by reproduction was used as a means of individualizing the spiritual man into a spiritual personality from Universal Spiritual Life. But there is no harmony between the spiritual man and the material man. This spiritual man is a part of the Universal Spiritual Life —and Spirit is eternal. "The Spirit of God hath made me and the breath of the Almighty hath given me life." 33d Job, 4th verse. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all

life, and breath, and all things." Acts 17-24th and 25th verses.

"There is a natural body and there is a spiritual body." First Corinthians, 15-44th verse. We observe in these quotations that the Life and the Man referred to are the spiritual life and the spiritual man and that God giveth this Life and created this Man. He is not the material man which was born of woman.

"For he knoweth our frame he remembereth that we are dust." 103d psalm, 14th verse. "But, now, O Lord, thou art our Father; we are the clay and thou art our potter; and we all are the work of thy hands." 64th Isaih, 8th verse. In these quototions the Scripture is referring to the physical man whom God said shall be turninto dust.

The spiritual man is eternal; he is evolved from the Universal Spiritual Life into a spiritual personality and that is what the Scriptures mean when they say: "God made man in His own image." The physical man is of material creation and matter shall cease to exist.

The orthodox theologians have relied for ages on that passage of Scripture, "Multiply and replenish the earth," as authority for indulging the physical man's lust. They have made marriage a spiritual institution and the physical birth as holy by virtue of their creeds and preached to the human family the licentious doctrines; if they would only marry—if the sexes would only mate by the authority of the church they were at liberty to indulge their sexual lust at will and by so doing they would be serving their God. This lustful doctrine and licentious teaching had its origin in the lustful nature of the physical man and the theologians in forming creeds for the physical man to worship God through his physical senses and

his carnal mind naturally made the law of lust, marriage, and physical birth holy and spiritual. The Pagan religions had the same idea, for the priesthood of the Pagan religions formed creeds for the people to know God through the physical senses and to worship through the carnal mind, for by so doing their creeds appealed to the physical man and gratified his nature and lust. The priesthood and the theologians of the Christian religion as the centuries rolled by gradually drifted away from the teachings of Moses and the Prophets, Christ, the Apostles and the Fathers of the "Early Church" who proclaimed a spiritual God to the spiritual man, and adopted the Pagan idea of proclaiming a physical God to the physical senses of man; thereby appealing to the lust and the carnal mind of the physical man and holding him within the grasp of their creeds.

This was the origin of the conception that marriage and the physical birth was holy—to sustain their creed which appealed to the lust and the carnal mind of the physical man they misconstrued, misinterpreted," 24th verse of 2d Genesis; "Therefore, shall a man leave his father and his mother and shall cleave unto his wife and they shall be one flesh." 2d verse Genesis. "It is not good that man shall be alone, I will make a helpmeet for him." Matthew 19th, 6th verse. "Wherefore, they are no more twain, but one flesh. What therefore God hath joined together let not man put asunder." Priest-craft and orthodox theology following out the idea of Papanism, the religions of spiritualizing the physical man and knowing God and worshipping God through the physical senses and the carnal mind, have attempted to spiritualize these passages of Scripture and to spiritualize

the physical man and to make marriage and natural birth spiritual and holy.

Instead of the passages of Scripture which they relied on as authority for declaring marriage and the natural birth holy and spiritual, by correct interpretation, these passages declare and proclaim absolutely the opposite to be the truth and pronounce marriage and the physical birth anti-spiritual and unholy.

When God said that it was not good for man to be alone and he would make a helpmeet for him he was speaking of the physical man. "Therefore shall a man leave his father and his mother and shall cleave unto his wife and they shall be as one flesh," declares the binding tie of sexual lust. This passage of Scripture declares it, as does natural law, to be the most binding tie of material creation. The Scripture says this lustful nature is so great and consuming over the physical man, "that he shall leave his father and his mother and shall cleave unto his wife"; that he shall forsake those who gave him natural birth, who nourished and cared for him in infancy, in order to gratify his sexual lust. The inspired writer here was using the strongest comparison known to the natural mind to convey the idea of the all consuming power of the law of sexual lust and its influence over man and its anti-spiritual nature. Moses here speaking through inspiration exhausted the power of human language and expression to convey the idea of the anti-spiritual nature and unholiness of marriage and the physical birth. According to natural law, the physical man is presumed to have the greatest love and the strongest tie for his father and his mother who gave him physical life and nursed him through infancy to maturity, yet the Scripture says, so consuming is the power of lust over the physical man, that he will leave his father and his mother—forsake them, and cleave

unto the woman whom he makes his wife. "And their flesh shall be as one." Mind you, their flesh shall be one, not their spirits. Here Scripture declares marriage to be a fleshly institution and if marriage be a fleshy institution and as the flesh is anti-spiritual, of course the natural birth is anti-spiritual. But the Scripture tells us, Genesis 2:25: "And they were both naked, the man and his wife, and were not ashamed." Their flesh had not become one, they had not known each other sexually and gratified the law of lust. Genesis 3:7: "And the eyes of them both were open and they knew that they were naked." They had then partaken of the forbidden fruit, yielded to the law of lust and known each other sexually and knew good from evil, that is, the difference between the physical and spiritual man and their natures. They had taken into their spiritual consciousness the law of lust and the carnal mind. Man had fallen and mind you they were man and wife. Their flesh had become one and they knew that marriage was a fleshly institution and not spiritual and holy. "And the Lord said unto the woman what is that thou hast done, and the woman said The serpent beguiled me and I did eat" (Genesis 3:13). Here the woman's spiritual consciousness was speaking through her God; was speaking to her through the power of the Spirit and her spiritual nature answered that the lust of flesh—"the serpent beguiled me"—that is, deceived me—"and I did eat"—that is I yielded to the power of the flesh and sexual passion. "And the Lord God called unto Adam and said, Where art thou? and he said, I heard a voice in the garden and I was afraid because I was naked and I hid myself. And he said, who told thee that thou was naked? Hast thou eaten of the tree whereof I commanded thee what thou shouldst not eat? And the man said, The woman

whom thou gavest to be with me, she gave me of the tree and I did eat." That is to say, the woman according to sexual law and sexual passion had tempted Adam and the fleshly man Adam had yielded to the law of lust and sexual passion." And unto Adam, He said, "Because thou hast hearkened unto the voice of thy wife and hast eaten of the tree of which I commanded thee, saying thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life" (Genesis 3:17. "And unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children" (Genesis 3:16). "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it was thou taken for dust thou art and unto dust shalt thou return" (Genesis 3:19). Here we have the penalty inflicted upon the physical man for indulging in the law of lust and gratifying the carnal mind and physical death as the final result. Sexual passion, lust and the carnal mind, means physical death and likewise spiritual death when the spiritual man takes the law of lust and the state of the carnal mind into his spiritual consciousness.

"So he drove out the man and he placed at the east of the garden of Eden cherubims and a flaming sword which turned every way to keep the way of the tree of life" (Genesis 3:24. He turned man out of his spiritual state of happiness when he took into his spiritual consciousness the law of the flesh, lust and sexual passion which was consuming to his spiritual life; and this fleshly nature and carnal mind like a flaming sword has turned every way to keep man from enjoying his state of spiritual life from the first day the first man yielded to his sexual passion and knew the first woman sexually.

This fleshly nature and sexual passion has turned every way like a flaming sword burning in the man's spiritual consciousness keeping him away from the tree of life—killing and burning out his spiritual life and preventing him from entering into his state of spiritual happiness and harmony with God and God's spiritual laws.

Around the generative organs and sexual passion, the battle of heaven and hell has raged from the time of the first man and the first woman and will until the end of time—until the flesh is no more and death has lost its power over life—until the fleshly man is no more and the spiritual man liveth and reigneth forever.

"The Pharisees also came unto Him tempting Him and saying unto Him, Is it lawful for a man to put away his wife for every cause? And He answered and said unto them—have ye not read that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother and cleave to his wife and their twain shall be one flesh? Wherefore they are no more twain but one flesh. What therefore God hath joined together let not man put asunder. They said unto Him, Why did Moses then command to give writing of divorcement and to put away? He said unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and who so marrieth her, which is put away, doth commit adultery. His disciples said unto him, If the case of a man be so with his wife, it is not good to marry. But he said unto them all, men cannot receive this saying save they to whom it is given. For there are some eunuchs which were so born from

their mother's womb; and there are some eunuchs which were made eunuchs of men; and there be eunuchs which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive."

The orthodox theologian who preaches a man-made theology attempting to worship God through the physical senses and by the carnal mind has quoted from the time of Christ, the words of Christ here quoted: "For this cause man shall leave father and mother and shall cleave to his wife and they twain shall be one flesh. Wherefore they are no more twain but one flesh. What, therefore, God hath joined together let not man put asunder," as authority for spiritualizing marriage and the natural birth and making it a sacrament of the church. They have interpreted the Master's words to mean one thing in order to please their physical senses and to gratify their sexual lust and the lust of the human family when the Master intended to convey just the opposite as the spiritual truth. He was here quoting Moses, "For this cause a man shall leave his father and his mother and cleave unto his wife," to demonstrate the consuming fire, passion and death of fleshly lust. "And their twain shall be one flesh." Here He declares that their separate flesh for the law of lust shall unite and become one—their two fleshly personalities shall be consumed into one by the burning power of lust. Mind you, he does not say "Their spirits shall become a union by virtue of marriage." He here declares marriage to be a human and fleshly institution based on the law of sexual lust. "Wherefore they are no more twain but one flesh,.' meaning, of course, that after their fleshly natures and physical personalities have met through the law of sexual passion, so binding and consuming is this lustful nature, that the physical man and woman and their carnal

minds meet and are held together and become one in reproducing the physical man. "What therefore God hath joined together let not man put asunder." The Master intended to convey by this declaration the natural law of the physical man. The natural law of the physical man mates the male and female and the law of passion binds them and holds them together. And He meant here to declare for no man to attempt to interfere with natural law and that natural law mates the sexes and that God made all things including natural law, and therefore, what God hath joined together, through the natural law, let not man put asunder. He meant here to declare that natural law was greater than the works of man and that man could not intervene or prevent natural law, and should not try—or attempt to prevent—the natural workings of natural law in the physical universe. He was here declaring that marriage was physical, and a human institution, and that it is not according to the artificial devices of man. Moses taught the same truth. And all history proves that the teachings of Moses, the Prophets, Christ and the Apostles on this question are correct according to the natural law. Nature proves it also. The lower animal creation mates according to the natural law—they select their mates according to the wisdom of taste as provided by nature, with the result that they produce healthy and strong offspring—and the lower animal creation reproduce from generation to generation and remain healthy and strong except when man interferes with their reproduction by the wisdom of natural law through artificial intervention. Then the lower animal creation, that is, when man interferes with their natural reproduction according to the wisdom of natural law, becomes weak and sickly, frail and delicate

and short lived. Natural law mates the sexes and Christ intended to convey the principle that man should not interfere with this natural law and the sexes should not mate for artificial reasons and by artificial law. The human family—when in a barbaric state—obeyed the law here declared to be the truth by Christ—and the human race was strong and healthy. But civilized man has violated this law and the sexes have mated for artificial purposes, for money, social position, position in state, and all other artificial reasons and man-made purposes, with the result that the human family has become physically and mentally weak, suffering and wracking in pain and sorrow—dying in misery and torture after a few days, and a short life of physical suffering and disappointment. The members of the sexes which God joined together through natural law in marriage—a fleshly institution —man has put asunder and mated the sexes for artificial reasons to suit his own convenience and the human family has paid the penalty.

But Christ, turning from this subject as a fleshy institution according to the natural law—addresses His hearers upon the effect of the carnal mind and the physical man, as united in marriage by virtue of sexual passion according to the natural law, upon the spiritual man and the spiritual life. He declares marriage to be a physical and fleshly institution based on the law of the passion of the sexes according to natural law and is anti-spiritual in its nature. "And he said unto them, he that putteth away his wife committeth adultery." That is adultery according to the natural law. Adultery means, "not pure, something mixed with the original." He means here to say that "he who putteth away his wife, whom nature mated for him violateth nature's law and mixes man's artificial law with nat-

ural law in order to gratify his lust." He did not mean or intend to mean that marriage or the physical reproduction is a spiritual institution. "All men cannot receive this saying save they to whom it is given. For there are some eunuchs which are so born from their mothers' womb and there are some eunuchs which were made eunuchs of men—and there be eunuchs which made themselves eunuchs for the Kingdom of Heaven's sake." "He that is able to receive, let him receive it." Here the Master declared that there *"are few"* who have reached that deep spiritual state of consciousness where they realize and understand that marriage and the natural birth is based on the law of lust. Here He declared that the natural birth and the spiritual birth, the physical man and the spiritual man, are opposite natures and governed by opposite laws—one the natural, the other is spiritual. "And there be eunuchs which have made themselves eunuchs for the Kingdom of Heaven's sake." Here He declares that there be some who have reached the state of spiritual consciousness and deep spiritual life whereby they are enabled to deny the law of lust—sexual passion—and shut out the carnal mind from their spiritual consciousness and spiritual life. "He that is able to receive it let him receive it." Here he admonishes his hearers to let all those who have reached that deep spiritual life and state of spiritual consciousness necessary to deny the law of lust and sexual passion, whereby the physical man is reproduced to receive His teachings, that marriage and the physical birth is natural and unholy and anti-spiritual, as a spiritual truth.

"But I say unto you that whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart" Matt. 5:28). Here the Master declares adultery to be one of spiritual con-

sciousness—that is, adulterating the law of the Spirit with the law of the flesh, permitting consciousness of the lust: of the flesh—to enter your spiritual consciousness; just as Adam and Eve did in the Garden of Eden, and Adam and Eve were husband and wife.

Gratifying the lust of the flesh is no less spiritual because it is performed under the human forms of a marriage ceremony, which is a human and physical institution. Marriage is a human institution based on physical and natural laws for the purpose of regulating the physical man in his domestic affairs and prompts the parental to care for the offspring.

Marriage is a physical and not a spiritual institution—it is a fleshly and not spiritual in its nature—and was so dealt with as a physical and fleshly institution and anti-spiritual by Moses, the Prophets, Christ and Apostles and the Fathers of the "Early Church." Marriages are of this world and not of the other world and pertain to the natural life and not to the spiritual life.

"The same day came to him the Sadducees, which say that there is no resurrection, and asked him, saying, Master, Moses said if a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren; and the first when he had married a wife, deceased, and, having no issue, left his wife unto his brother; likewise the second also and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God, for in the resurrection they neither marry, nor are given in marriage, but are as angels of God in Heaven. But as touching the res-

urrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living" (Matt. 22:23-32). God is the God of the Spirit and not the God of the fleshly man. "Then came unto him the Sadducees, which say there is no resurrection; and they asked him saying, Master, Moses wrote unto us, If a man's brother die and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. Now there were seven brethren: and the first took a wife, and dying left no seed. And the second took her and died, neither left he any seed: and the third likewise. And the seven had her, and left no seed: last of all the woman died also. In the resurrection therefore when they shall rise, whose wife shall she be of them? For the seven had her to wife. And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, that they rise; have ye not read in the book of Moses how in the bush God spoke unto him, saying I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living; ye therefore do greatly err" (Mark 12:18-27). We here see that Christ dealt with marriage as a human institution and not a spiritual institution—and that it pertains to the natural man and not the spiritual man. He dealt with it as a part of the nature of the fleshly man and being distinct and separate from the spiritual man. He declared it to be a part of the fleshly man and of this world, not to be connected with the spiritual man and

the life to come. He drew the line of demarcation between the physical man and the spiritual man and declared only the physical man to be concerned with marriage during the natural life. In other words He declared it to be a human institution founded on the law of lust by which the physical man is propagated and in the very nature of things contrary to the spiritual man and the spiritual birth and the spiritual life to come. He dealt with it as an earthly institution rather than a heavenly institution and declared it to have no part in the spiritual kingdom.

"Now concerning the things whereof ye wrote unto me; is it good for a man not to touch a woman, nevertheless to avoid fornication let every man have his own wife and let every woman have her own husband" (1 Cor. 7:17). Here Paul declares that it is good for man not to touch a woman, that is to say, that sexual lust is anti-spiritual in its very nature, and that sexual passion is anti-spiritual in its very nature, and that sexual passion is anti-spiritual and is killing and death to the spiritual man, but if man cannot control his sexual passion, it is better morally—and as a human institution for each man to have one woman and for each woman to have one man, and thereby curb and check and hold their lust in restraint—and not let it become the absolute master of the spiritual man by gratifying the lust of the flesh promisciously, indulging sexually at will with the multitude of the opposite sex.

"For I would that all men were even as myself. But every man hath his proper gift of God—one after this manner and another after that. I say therefore to the unmarried and the widows—it is good for them if they abide even as I. But if they cannot contain, let them marry for it is better to marry than to burn" (Cor. 1:7-9). Here the Apostle declares that marriage

is anti-spiritual and therefore the human birth is unholy and non-spiritual. That the war between the flesh and the Spirit is irrepressible and that the natural birth and the spiritual birth are irreconciliable. That one is of the flesh and the other of the Spirit. That marriage and the natural birth originate in the lust of the carnal mind—and that the spiritual birth originates in the spiritual mind. That one is of the flesh and the other of the Spirit. But if the lust of the physical man is so consuming that the spiritual man cannot control it that it is better to marry than to burn—that is to say, if the spiritual man cannot control the lust of the physical man that it is best for the physical man to marry, not as a matter of spirituality but as a matter of morality —for marriage at best is only a moral institution and not a spiritual institution. It is of this world and the flesh and not of the Spirit and the world to come.

"Then when lust has conceived it bringeth forth sin; and sin when it is finished bringeth forth death" (1 James 1:15). Here the Apostle declares that lust is based on the law of sin and death and when it is finished it bringeth forth death. The Apostle is in accord with Moses in the story of the Creation; when Adam and Eve, the first woman and the first man; were overcome by passion and the lust of the flesh, God said unto them "for this cause thou shalt return to dust." The physical man's creation is based upon the law of lust and passion. He comes into this world by the consuming lust of sexual passion which is anti-spiritual and contrary to the Spirit and Life, therefore must die. Lust is conceived in sin and when it is finished it is death. Man is conceived in sin according to the law of lust and sexual passion—that is the physical man—therefore he must die and return to dust.

"Behold I was shaped in iniquity and in sin did my

mother conceive me" (Psalm 55:5). Here the Psalmist recognizes the difference between the physical man and the spiritual man, the spiritual birth and the physical birth. He recognizes the fact that he—the physical man—was conceived in passion and lust which is sin and anti-spiritual and contrary to the spiritual man and contrary to God and God's spiritual universe, and that he was shapen in iniquity in his mother's womb, and yet he, David, was of the house of Israel and the forerunner of the Christ—that is, he, David, the spiritual man, was of the house of Israel, God's spiritual kingdom and the forerunner of the Christ, the Chief and High Priest in God's spiritual universe—but that he, David, the physical man, was conceived through passion and by the law of lust and shapened in his mother's womb in iniquity and that he, David, the physical man was contrary to God and God's spiritual universe—in rebellion against God—God's spiritual laws and God's spiritual universe Job 14:4: "Who can bring a clean thing out of an unclean? Not one." Here Job is asking how can the physical man be brought forth a spiritual being out of the physical woman who conceived him in lust and sexual passion? He recognizes that the physical man, being conceived in passion by the law of lust is unclean spiritually—that is, anti-spiritual in his nature. "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" (Job 14:10. Here Job declares that the unclean man —that is, the physical man who is conceived in lust and sin—dieth and wasteth away and giveth up the ghost That the physical man which is conceived in sin and lust perisheth and returneth unto dust and giveth up the spiritual man which returneth to God who made him in His own image. There is no reconciliation between the physical man and the spiritual man. The

physical man is conceived in lust and passion and must die, for he is anti-spiritual in his nature. The spiritual man was made by God in His own image and is life eternal and must and will live on eternally.

"Which were born, not of blood, nor the will of flesh, nor the will of man, but of God" (John 1:13). Here John recognizes the difference between the spiritual man and the physical man, the spiritual birth and the physical birth and that the spiritual birth and the spiritual man is of God and is life and light eternal and that the physical birth and the physical man is of the flesh—lust and passion—and is destruction and death. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God" (John 3:3). Here Jesus was addressing Nicodemus, a Ruler of the Jews, and the Master was driving home the truth to the conscience of this Ruler and Teacher that there was a difference between the physical man and the spiritual man and that the physical man was conceived in sin and lust and in the end must die and that the spiritual man whom God made in His image is light and life. The Master was declaring the eternal truth to the children of men that the physical conception and birth is sin and death and that the spiritual birth is light and life. He was declaring the eternal truth upon which God's spiritual universe was founded, that there is no harmony between Spirit and matter and that the physical man is conceived in lust and passion and must return to dust and that the physical creation must pass away and that the Spiritual Universe which is God the Universal Personal Spiritual Intelligence shall live and reign for ever and ever. The Master was declaring the everlasting spiritual truth and spiritual law that the physical man conceived in passion, lust and sin hath no part in this spiritual kingdom.

"Nicodemus saith unto Him, how can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee except a man be born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit" (John 4:5, 6). Here the Master clearly recognizes the difference between the spiritual and the natural birth and the spiritual and the natural man and the man born of the flesh has no part in the spiritual kingdom. His father may have been united to the woman who gave him physical birth by all the priestly rights of Christendom and Paganism and yet he still is conceived in sin and shaped in iniquity in his mother's womb and he, the fleshly man, who was brought forth as the result of the law of lust and passion and hath no part in the spiritual kingdom. His parents may have stood at the Altar of Christendom and Paganism and all the priestcraft of the world may have performed marriage ceremonies and burned incense, yet their marriage was a human institution based on the law of flesh, passion and lust and the physical child born of the parents is conceived in sin and shapen in iniquity and knoweth not spiritual things and hath no part in God's spiritual kingdom.

Marriage is a human institution and as such is so treated in the Bible. The Bible differentiates between marriage as a divine institution and a human institution; between marriage as fleshly institution and a spiritual institution. Nowhere in the Bible, from Genesis to Revelations, is marriage considered as a spiritual institution but Holy Writ treats the union of the sexes for the purpose of reproduction as a human and fleshly institution and declares it to be the most binding tie known to the carnal mind and fleshly nature.

It is a consummation of the essence of the flesh and is so treated in Holy Writ. There is nothing else which binds the sexes together in their fleshly nature like the law of passion by which they reproduce.

So binding and consuming is this law of lust and passion between the sexes that Holy Writ uses this fleshly law of lust of the sexes as a comparison to demonstrate the union of Christ and His church. Comparing Christ to the groom and the Church to a bride. The consuming essence of the law of lust and passion between the sexes is the most consuming fire known to feshly nature and the carnal mind and hence the inspired writers use the tie of this consuming passion which holds the sexes together to demonstrate and illustrate spiritually, the binding tie between Christ and his church. "Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and His wife hath made herself ready" (Rev. 19:7). Here the inspired writer searching for an illustration to convey the idea to the mind of the spiritual man of the consuming love and binding tie of Christ and His church uses the analogy of the consuming passion of the lust of the sexes of the fleshly man. The passion of the sexes is the lust which holds the carnal mind and binds the sexes together. The love of the Spirit and spiritual things is that which holds and binds Christ and His church—the spiritual man and Christ—together. One is a fleshly tie and fleshly union, the other is a spiritual tie and a spiritual union.

We do not intend to convey the idea that marriage is an immoral institution but that it is not a spiritual institution. Nowhere in the Bible is it treated as a spiritual and holy institution but Holy Writ treats it as a human and moral institution. The Human man, is propogated by the law of lust and passion, and is there-

fore anti-spiritual in his nature and the means whereby he is conceived and propagated is anti-spiritual but to curb his passion and lustful nature, the law of nature mates the sexes for the purpose of propagation and this mating of the sexes should be and is, in all civilized countries, treated as a human and moral institution. Holy Writ recognizes this law and deals with the mating of the sexes physically and marriage as a human and moral institution. "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need to spoil" (Proverbs 31:10-11). "A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones" (Proverbs 12:4).

"But speak thou the things which become sound doctrine; that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, no false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husband, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:1-5). "Let the deacons be the husband of one wife, ruling their children and their own houses well" (Timothy 3:12).

Here we see that marriage is treated in Holy Writ not as a spiritual institution but as a human and moral institution. That the mating of the sexes for the purpose of propagating the race and the physical man is recognized as a necessity according to natural law and is treated according to natural law and not acccrding to spiritual law. That the sexes should mate and the lust of the sexual passion should only be indulged for the

purpose of progagating the race and reproducing the physical man is clearly recognized by Scripture. And the physical man being anti-spiritual, the indulgence of lust and sexual passion, even for the purpose of progagating the race and producing physical man, is anti-spiritual. There is not anything spiritual in mating the sexes and gratifying sexual passion and the lust of the flesh. The Scripture clearly condemns it as anti-spiritual and contrary to every spiritual law and the spiritual man. "For Adam was first formed, and then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness and sobriety" (Timothy 1:13-15). Here the Scripture clearly recognizes that the fall of man was sexual intercourse and that it was Eve's passion which tempted her and that Adam yielded to the lust of the flesh as tempted by the passion of the woman and that the physical man is conceived in sin; however by observing the law of the Spirit and being spiritual minded, this transgression of the spiritual law by the law of lust and passion may be overcome.

Holy Writ, from Genesis to Revelations, declares the physical man is conceived in sin and shapen in iniquity and is brought into existence by virtue of the law of lust and passion, which is anti-spiritual; and treats the mating of the sexes and the marriage relation as a human institution for the purpose of propagating the physical man. Marriage was instituted for the purpose of preserving morality and regulating the passion and lust of the flesh. Marriage is based on natural and not spiritual law. According to natural law it is the instinct of the animal creation for the parent to care for the offspring. This is the wisdom of the economy

of natural creation and yet it is based on the the law of selfishness which is anti-spiritual. The young child when born needs care and attention that it may be raised to maturity; so does the offspring of all other animal creation. As a matter of creative wisdom the instinct is placed in the parent of all animal creation to care for its offspring. This is necessary in order that the offspring may be nourished, cared for, and raised to maturity. This law runs through all animal creation and it is as necessary with the lower animals as it is with man and yet it is based on the law of selfishness which in the very nature of things is anti-spiritual. The parent—the physical father and mother —care for their physical child, love it according to natural law, nourish it, care for it, raise it because it is a part of their physical life and offspring of their physical life. Not because inherently they care for the child, but according to natural law and the law of selfishness which is anti-spiritual they wish to perpetuate their own physical existence.

All other children, according to spiritual law and spiritual life, would be just as dear and just as sacred to them for there is no selfishness in the spiritual kingdom and under spiritual law by which the spiritual kingdom is governed. The material creation and the animal kingdom is governed by natural law which is selfishness. The spiritual kingdom is governed by Divine law, which is Love.

Marriage is based not only on the law of lust but mutual selfishness. The female mates with the male because she thinks that he can give her the greatest amount of pleasure in gratifying her lust and passion, and the male mates with the female because, according to natural law, she appeals most intensely and consumingly to his passion and lust. When mated sexual-

ly, and each satisfies the passion and lust of the other; the natural man calls this "love" and the carnal mind is satisfied and in an ideal state of happinness. But if they are unevenly mated sexually the world for politeness' sake says "they are unhappily married." Out of this law of mutual selfishness rages the passion of jealousy and envy. If they are mated sexually and each satisfies the lust and passion of the other, they are jealous of each other. The female lives in a constant state of fear that some other member of her sex will attract the passion and lust of her mate and that he will be drawn away from her and divide his lust and passion with another member of her sex. The male is continually in a state of uneasiness and watching his mate for fear that she may be attracted by some other member of his sex who will prove more satisfying to her, her passion and lustful nature. This law runs all through the animal kingdom. It is lust which holds sexes together—and lust and passion and selfishness is based on the natural law and the carnal mind, and is antispiritual in their nature. The male does not mate with the female for the joy, the pleasure and the happiness he can give to the female, but for the pleasure and the gratification that the female can give him in the satis faction of his lust and passion. The female does not mate with the male to please and to gratify the male but for the gratification of her lust and sexual passion. Marriage is based on mutual selfishness of lust and passion. Out of this lust and passion comes jealousy, envy and hatred. The gratification of lust and passion is the essence of selfishness. When the male suspects that the female is not true to him he wants to kill and murder. When the female doubts the male, hatred and murder rages within her. Around the selfishness of lust and passion, the war of hell rages

and battles against the Spirit of heaven. Either sex may be generous and kind hearted to all other material things but when it comes to lust and passion, will kill and murder. The law of selfishness reigns supremely then. The female to whom the male declares the most intense devotion when she is gratifying his lust and passion today will murder her tomorrow when he doubts her loyalty. The female who today weeps tears of joy in her devotion to the male who gratifies her lust and passion and whom she claims as her own, will murder him tomorrow, if she believes another has gained the affection of his carnal mind. Mutual selfishness and the law of lust and passion is the bond which holds the sexes together. That is what the Scripture means when it says "their flesh shall be one."

Where is the student of human nature who has not observed the devotion of the sexes to each other when each was gratifying the lust and passion of the other and then how hatred, malice and murder reign within their hearts when they doubted the loyalty to each other in fleshly things.

O! man, would thou understand the Bible? Would thou know God's Revelation to man? If so, know thyself. God's revelation is a perfect picture of thy human and spiritual self. The Bible is the Mirror into which thou canst look and see the depravity of thy physical self and the divinity of thy spiritual self.

When the sexes are equally mated their love is mutual. When one gives out sexually before the other then the law of nature creates discord. The one that is the weaker sexually looks upon the other with hatred and as a brute. The one that is stronger sexually looks upon the other with contempt and goes elsewhere to gratify the lust of the flesh. Then dissatisfaction and disloyalty and trouble begin. Their flesh is no more

one. They are mismated. They are unequally mated sexually. Here is where the trouble in marriage relation has its origin and the world does not understand it. It is a fleshly institution and not a spiritual institution and unless they are mated sexually the flesh will not hold them together in harmony and as the world calls it, "in love."

When they are mated sexually and each gratifies the passion of the other and if nature holds out equally with them, they live it out together happily and the world calls it "a happy marriage." Each can satisfy the selfish fleshly lust of the other and their flesh is one. As they grow older and nature begins to fail them and as their passions and lust begin to decline, their spiritual natures develop. They then live on the romances of the lust of the flesh of the past, and as the sunset of life goes down, turn their minds to spiritual things and as the end draws nearer they become more and more spiritual and thus live out the lust of the flesh together and by degrees develop into spiritual things and spiritual lives. By degrees they go from the flesh to the Spirit.

This fleshly man in his selfish nature lives for the paramount purpose of trying to perpetuate himself. The consuming desire of his nature is to perpetuate himself by producing the physical man—to reproduce himself in offspring. Then he follows the physical man to the graveyard and there erects tombstones to his physical offspring and to his mate of passion and lust in an effort to perpetuate himself. Every tombstone in the graveyard and cemetery represents the consuming desire of the physical man to perpetuate himself.

The gratifying of the lust of the flesh, whereby the physical man is reproduced, not only kills the phys-

ical man but the spiritual man as well. The nerve system runs into the spinal cord and the spinal cord projects into the brain. The brain is not the nervous system but the dynamo wherein the life current is sent out over the nervous system. The life current is generated in the brain and is telegraphed over the nervous system from the brain. The nervous system is connected with the brain at the end of the spinal cord just as the telegraph wires are connected with the dynamo when they come in contact with the dynamo. When the sexual relations take place the nervous shock weakens the nervous system and the power of the brain to transmit the life current and burns out the nervous system just as an overcharge of electricity flashing over the wire weakens the telegraph wire and burns out the dynamo. This life current which is generated in and through the brain is the innate mind of the spiritual man. By taking the lustful nature into man's consciousness he destroys his spiritual life; and indulging the lust of the flesh, kills the physical man and destroys his spiritual life. The human race, by giving away to the lust of the flesh, permitting sexual passion to rule and control the human family, has become physically weak, decrepit and is suffering from all kinds of diseases as well as becoming spiritually dead. If the human family could be aroused to the truth of this natural and spiritual law, and only indulge the sexual passions for the purpose of reproducing; exclude from the mind the thoughts of lust and passion and only indulge in spiritual thoughts, the human family would live out a natural life of good to old age without disease, suffering and pain and die a natural death when the nervous system by degrees had gradually worn out according to the law of the flesh and would no longer act as

a conductor for spiritual life and vitality into the physical man.

Three fourths of the females of the human race die at that period known as the "change of life," and why? Because for generations the physical man has lived for the lust of the flesh and by indulging his fleshly passions has from generation to generation weakened the power of the brain to act as a generator of the life current and of the nerve system as a conductor of the life current. When the female reaches that period known as "the change of life" and her sexual organs decline and fail to discharge the poisonous matter peculiar to her sex, accumulated in her system, her nervous system is too weak to dispose of it and eliminate it from her system through the kidneys and bowels and pores of the skin. Hence, it remains in her body and gradually poisons her entire system; disarranges her nervous system and brain until physical death follows. Moses and the Teachers of Israel dealt with all of these physical laws as revealed to them and man has never been able to improve upon them.

The theologian of the modern so-called "orthodox theology" preaches to the natural man and his physical senses because the natural man wants fleshly and physical things preached to his physical senses and carnal mind. The spiritual man is separate from the physical man and the physical man cannot understand spiritual things and the spiritual mind. Marriage and the natural birth by degrees was adopted into the church as a part of the faith of the church because the church gradually drifted from the spiritual man to the physical man. By degrees, from generation to generation, the church as a spiritual institution became a physical institution of the material man. The carnal mind naturally worships through the physical senses

and the physical god and exists for the lust of the flesh and believes the natural birth to be the only and the real birth. The spires and steeples on the churches of Christendom in our modern civilization represent this idea. The pagans believed in the physical man as divine and the natural birth as holy. The sexual organs represented to their minds the means of immortality. That is, the power of man to reproduce himself and to perpetuate the human race and hence they worship the sexual organs as immortal.

The steeples and spires that materialized Christainty, under the direction of the carnal mind, has placed on the churches of Christendom pointing heavenward represent the generative organs of the male, the idea having been taken from pagan religions.

Carrying out this physical law accounts for why more females attend church since Christianity has been materialized and adulterated to appeal to the physical senses of man, then men. The priests, ministers and preachers are males and hence unconsciously the physical nature of the female is appealed to and in their physical nature they become church workers. But the male has largely lost interest in the materialized theological system which passes for modern Christianity; but change the condition and let the priesthood become priestess and the pastors and preachers women, young and attractive so as to appeal to the law of the opposite sex, and men will become the church goers and the women will remain at home. When the pastor becomes aged, but spiritual, he is not attractive to the opposite sex physically, he is disposed of and a young man who appeals to the sexual laws is placed in his stead. We see this daily. The theological dogma of the trinity which appeals to the physical senses of man had the same origin. Three in one and one in three. The

physical senses of man and the carnal mind attempted to spiritualize the physical man and the physical woman into one—that their flesh should become one and that their offspring should be the union and the product of the union of this lustful nature of the opposite sex—into one—the father, mother and the son. The pagans had the same idea. Their carnal mind had a god for the love of lust, a god for the hatred of the flesh and a god for every attribute of the carnal mind. They had a multiplicity of gods to appeal to and satisfy every attribute of hatred and love of the carnal mind and physical man. The carnal mind in its effort to materialize spiritual things brought these pagan ideas of the physical man into the Christian system and adulterated the spirituality of Christianity with materialism and the lust and passion of the carnal mind.

There is one God—a Universal Personal Spiritual Intelligence and His expression and manifestation of Himself to the spiritual man whom He made in His image is the Holy Ghost; and Christ, conceived by the power of the Spirit and who was with the Father from all eternity and in harmony with every spiritual law and the Spiritual Universe and a part of the Universal Spiritual life, is His son. And this is the God of the Bible, the God of Revelation. Christ only claimed to be the Son of the Father—the one God—the Universal Personal Spiritual Intelligence which created and governs all things and He only claimed the Holy Ghost to be the manifestation of that God to His spiritual creatures. The idea of a multiplicity of gods had its origin in the carnal mind of the fleshly man of the heathen religions. And they had their chief god and subordinate gods whom the chief god controlled and directed. The carnal mind and physical man appealing to the physical senses of the material man brought this idea into and

adopted it as a part of the Christian religion; which is contrary to the Bible, for Revelation teaches that God is a Universal Personal Intelligent Spirit and manifests Himself to His creatures spiritually and that Christ was conceived by the power of the Spirit and is His spiritual Son conceived without lust—law of the flesh —and sexual passion, and upon this cardinal principle and divine truth, the truth of the Christian system stands or falls.

The heathen and pagan religions made the gratifications of the lust of the flesh and the physical birth pleasing to the gods and divine in the sight of the gods; and the carnal mind and the physical man brought over the same idea and adopted it as a part of the Christian system.

But the heathens and the pagans were wiser than the physical man who pretends to believe in the Christian system. The heathens and the believers in the pagan religions mated according to natural law. They let the economy and wisdom of nature mate the sexes. Sexual passion and the lust of the flesh being the all controlling power of the physical man, they permitted it in its wisdom to work out its own destiny and the sexes to mate as they were drawn to each other sexually according to natural law, with the result that they produced strong vigorous physical men and women. The lower animal kingdom is governed by the same law. But when the physical man adultered the Christian system and attempted to spiritualize marriage and the natural birth and at the same time married for artificial purposes—wealth, social position, family influence, legal caste—regardless of natural law, they began to produce a race of physical weaklings, dwarfs, imbeciles, wracked with pain and suffering.

Moses and the inspired writers dealt with this

question and Revelation tells us the truth concerning it and the physical man and the carnal mind cannot improve upon what God has revealed to man.

The priest of the Catholic world attempts to control this carnal mind and law of lust by the confessional box; ministers of the Protestant world attempt to control the passion of man and the lust of the flesh by appealing to the nervous system during what they call revivals. Neither teach the people the truth. The human family knows that there is something wrong, the spiritual man realizes that he is in bondage to some power and he cries out to be free, but he does not realize that this power which he is bound to in shackles and slavery and which is destroying his spiritual life is the fleshly man and that the power of the fleshly man over the spiritual man has its source of evil and bondage in the sexual organs, sexual passion and the lust of the flesh. And as a rule the priest and minister and the theologian who should instruct the human family as to this truth are the most ignorant people of the entire human family as to the most vital truth which affects the human race. They have confounded the physical man with the spiritual man and the natural birth with the spiritual birth. The human race is groping in darkness but those who should show them the way into the path of truth, life and light are in darkness themselves. It is the blind leading the blind.

Lust is lust, whether gratified under the ceremony of marriage or by fornication or adultery. The gratification of the lust of the flesh is contrary to the spiritual man and spiritual life. We do not mean to say that the human family can, would or should absolutely abstain from sexual relation. It is necessary for the propagation of the race. But we do mean to say that it is anti-spiritual and that the lust of the flesh should be

controlled and subdued by the spiritual man and kept under the control of the spiritual man as much as possible. We do not mean to say that marriage should not be instituted and maintained by the human family for it is necessary according to natural law and according to the law of lust and the flesh to maintain morals and social order. But we do intend to say that it is a human and fleshly institution and not a holy and spiritual institution.

Moses and Christ dealt with this idea. The Bible declares marriage to be a human institution and that it should be regulated and controlled for that purpose. Scripture clearly teaches that when the sexes mate they should be true to each other as a matter of morals and for the purpose of propagating the physical man, but nowhere does revelation teach us that it is a spiritual institution. Scripture further teaches us that the sexes should mate for the purpose of propagating the human race and should control and subdue their passions and fleshly lust and not commit adultery and fornication, as a matter of morals. Natural law teaches the same truth. The lower animal kingdom is controlled by natural law and obeys its decree in this respect. But the natural law which is taught us in revelation is based on selfishness, and the lust of the physical man is antispiritual and contrary to the spiritual man.

'When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanliness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife" (Deuteronomy 24:1-2). Here Moses, for the sake of the law of lust where the sexes were not mated and were untrue to each other, granted a di-

vorce—but Christ declaring with all of His spiritual nature that marriage was not a spiritual institution but a human institution based on the law of passion and lust gave us the spiritual interpretation of the Mosaic law. "But I say unto you that whosover shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery" (Matt. 5:32). Here the Master recognizes the necessity of restraining the lust of the flesh by the mating of the sexes as a human institution based on the lust of the flesh.

"And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept but from the beginning of creation God made them male and female. For this cause shall a man leave his father and his mother, and shall cleave to his wife" (Mark 10:4-7). Here the Master declared that it was the law of lust. That is, the hardening of the heart against spiritual things, the physical man overcoming the spiritual man, that caused Moses to grant divorce according to the Mosaic law. But He declared it to be contrary both to the morals and to the spiritual man. In the same comment He declared marriage to be based on the natural law—the lust of the physical man and that this natural law should mate the sexes and in morals hold them together. "But from the beginning of creation God made them male and female and for this cause shall a man leave his father and his mother and cleave unto his wife" (Matt. 10:6-7). That is, in the beginning, according to the natural law, they were made male and female for the purpose of propagating the race and that the lust of the flesh and sexual passion is so consuming between the sexes as to

cause them to leave their parents and cleave unto each other and that this natural law when yielded to in order to gratify the lust of the flesh, should be obeyed and its decrees observed and for the sake of moral and social order and preserving the identity of the offspring the sexes when they once mate should remain together.

All of these physical laws are revealed in God's Word and were taught by Moses and the inspired writers as physical laws but modern theology has attempted to spiritualize them. Revelation deals with but two truths: the physical man with his anti-spiritual nature, how to control and regulate him and to subdue him to the spiritual man, and the spiritual man whom God created in His own image. But man-made theology has confused the two and has attempted to spiritualize the physical man into the spiritual man. Revelation clearly differentiates between the spiritual birth and the physical birth—the spiritual man and the physical man. Upon this truth depends the law and the Gospel—upon this truth depends the Divinity of Jesus Christ—the life to come and immortality.

"For as in Adam all die, so in Christ shall all be made alive" (1 Cor. 15:22). That is, in the Garden of Eden, which was the first man's state of spiritual happiness when he was in spiritual harmony with God and God's spiritual laws and God's spiritual universe, the physical man yielded to the law of lust and sexual passion when tempted by the first woman, his wife, and took into his spiritual consciousness the law of the carnal mind, fleshly lust and sexual passion which was death to his spiritual nature; but Christ being perfect in Spirit was not subject to the law of lust and sexual passion and the carnal mind, but in perfect harmony with the spiritual nature of the Father, spiritual laws and the spiritual universe, and the spiritual man by par-

taking of Christ's spiritual nature can be redeemed from this state of consciousness wherein the law of lust and sexual passion has entered his state of spiritual consciousness and be restored to a perfect state of spiritual consciousness with the Father and in harmony with God's spiritual laws and the spiritual universe. This is Redemption; this is Salvation; this is Heaven. The physical birth is of the physical man and non-spiritual. The spiritual birth is of God who made the spiritual man and partakes of the heavenly nature.

If marriage be holy—if the physical conception and birth be spiritual—then we would have Heaven on this earth and the physical man would be immortal and the brotherly love of the physical man taught by the infidel world which the priesthood of the Catholic world and the ministers of the Protestant world have joined in proclaiming, in preaching a physical god to the physical senses of men, would be possible here and we would have Heaven on this earth. But the physical man and the carnal mind are anti-spiritual and at war with the spiritual man—and marriage and the natural birth is unholy and anti-spiritual and they must die and the spiritual man must be freed from the bondage to them for the spiritual man to come into his own in the spiritual kingdom.

Upon the truth of this principle depends the Immaculate Conception of Jesus Christ, His divinity and the immortality of the spiritual man.

CHAPTER XIV.

The Origin of Evil and Sin.

God is Light. God is Life. God is Spirit. God is Good. God is Love. If God be Spirit, the opposite of God must be matter. If God be Love, the opposite of God must be hatred and malice. If God be Light the opposite of God must be darkness. If God be Spirit and Life the opposite of God must be matter and death. If God be Good the opposite of God must be evil. If God be Life, the opposite of God must be death. The Scripture teaches us that before the material creation was created the universe was all spiritual and that God the Universal Personal Spiritual Intelligence reigned supreme in His spiritual kingdom and that there were spiritual creatures—members of His spiritual kingdom. These were angels—holy and spiritual in their nature—they possessed Light and Life; they were in harmony with God's spiritual universe—His laws and spiritual life.

The Scripture teaches us that the Devil—one of these angels—rebelled against God's spiritual universe and the spiritual laws which govern and regulate it—and became the Fallen Angel. This Fallen Angel violated God's spiritual laws which govern His spiritual universe and partook of darkness rather than Light—death rather than Life. "And the seventy returned

again with joy, saying, Lord, even the devils are subject unto us through thy name. And He said unto them, I beheld Satan as lightning fall from heaven" (Luke 10:17-18). "And the angels which kept not their first estate, but left their own habitation he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6). "Be sober, be vigilant; because your adversary the Devil as a roaring lion, walketh about seeking whom he may devour" (Peter 1:8). "He that commiteth sin is of the devil for the devil sinneth from the beginning, for this purpose the Son of God was manifested that he might destroy the works of the devil" (John 1:3, 8). "Hereafter I will not talk much with you: for the Prince of this world cometh, and hath nothing in me" (John 14:30). "For if God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment: and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked: for that righteous man dwelleth among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds; the Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished" (2 Peter 2:4-9).

Here we clearly see by the authority of revelation that before the material creation, all was Spirit, Light and Life and that there were spiritual beings who inhabited God's spiritual universe and enjoyed their spir-

itual state in perfect harmony with the laws of Light and Life of God's spiritual nature and His spiritual universe. That some of these spiritual beings rebelled against God's spiritual universe and its spiritual laws and His spiritual nature—rebelled against spiritual Light, spiritual Life and Spirit, which is God. Having rebelled against Light they partook of darkness, having rebelled against Life they partook of death, and having rebelled against Spirit, which is God; they partook of matter and flesh. In the very nature of things there can be no light without the opposite darkness, no life without the opposite death, no Spirit without the opposite nature which is manifested in matter and flesh, no good without the opposite evil.

God is Good, God is Light, Life, and Spirit and all that existed in His spiritual nature, mind, and universe had the attributes of Good, Light, Life and Spirit. But when the spiritual beings which were a part of His spiritual universe rebelled against His universe its laws and its spiritual nature they partook of the opposite nature and became the opposite in their attributes to God, His spiritual laws and spiritual universe. They partook of the nature of darkness, evil and death, which is manifested in the material creation and the fleshly man.

Revelation teaches us that the Chief of the spiritual beings who rebelled against God, God's spiritual laws and God's spiritual universe is the Devil.

The power of the fallen spirits, their nature and attributes which is contrary to God and to God's spiritual universe is manifested and represented in the material man.

The spiritual man was created in God's image and in accordance and in harmony with God's spiritual nature, His spiritual laws and His spiritual universe,

The material man in his fleshly nature, who is conceived in passion and born of woman partakes of the nature of the fallen spirits, the Chief of whom, revelation tells us, was the Devil, who are out of harmony with God's spiritual nature—His spiritual laws and spiritual universe—and are in a state of rebellion against God. "In the day that God created man in the likeness of God made He him; male and female created He them; and blessed them and called their name Adam in the day when they were created. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image, and called his name Seth." Genesis 5:1-3 verses. We observe here "In the day that God created man," "He created him in His likeness." This was the spiritual man whom God created of spirit and is a part of Universal Spiritual Life, into a personal spiritual being. We further observe *"That Adam begat a son in his own likeness and after his image";* Adam here represents the physical and material man and the son that "He begat in his own image and likeness"—represents the fleshly man who is anti-spiritual and contrary to the spiritual man that God created and is mortal and must die. This Adam man is the material man "And the son he begat in his own likeness and image" partakes of the nature of the fallen angels who rebelled against God and God's spiritual universe. "This Adam man" represents the nature and the attributes in the flesh of the Devil and the fallen angels. "The Adam man" with his fleshly nature and carnal mind is the personification of the Devil and the fallen angels and is in rebellion against God and God's laws and God's spiritual universe.

The means by which this "Adam man" is conceived and brought into existence is anti-spiritual and contrary to God's spiritual universe and His spiritual

laws." "Now the Serpent was more subtle than any beast of the field which the Lord God had made. "And he said unto the woman, yea, hath God said, ye shall eat of every tree of the Garden? And the woman said unto the Serpent, we may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the Garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die." Genesis 3:1-3. Of course, the serpent here represents the woman's fleshly passion and "the tree," the gratification of passion, by which the fleshly man is propagated, which is anti-spiritual and is spiritual death. "And the serpent said unto the woman, ye shall not surely die." Genesis 2:4. Of course, the serpent here represents the passion of the woman by which the physical man is propagated, overcoming the spiritual woman.

"And the Lord God said unto the Serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Genesis 3:14. Here God pronounces His judgment and declares His wrath against the Serpent, which represents the passion of the woman, which overcame the spiritual nature of the woman and caused the conception and propagation of the physical man. The physical man being anti-spiritual in his nature, the means whereby he is conceived being contrary to God's spiritual laws and God's spiritual universe, is in rebellion against God and spiritual things. Lust and sexual passion being the means of propagating the physical man and the physical man being anti-spiritual and contrary to the man that God made in His own image, the means whereby he is conceived is contrary

to God's spiritual nature, God's spiritual laws and God's spiritual universe.

From the day of the first man, Adam, who represents the first physical and material man and the day of the first woman, God's spiritual creatures whom he made in His image have realized that they were in bondage to some power which was anti-spiritual and contrary to their spiritual natures and to God and to all things spiritual and have been crying out and weeping to be delivered from this state of bondage which is the fleshly man conceived in lust and passion, who represents the state of the Devil and the fallen angels who are in rebellion against God—God's spiritual laws and God's spiritual universe. Hence, the fleshly man with his carnal mind and physical senses cannot know and understand God, and it is only the spiritual man who can worship, appreciate, understand and live in harmony with God.

For this cause, Christ, who was entirely spiritual, had to be conceived without sexual passion. But the physical man, with his carnal and material mind, made theology to appeal to and to please the physical senses of the physical man, and cannot understand this spiritual truth.

"And ye shall circumcise the flesh of your foreskin; and it shall be covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in thy house, bought with money of any stranger, which is not thy seed; he that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his

people; he hath broken my covenant." Genesis 17: 11-14.

Here God was speaking to Abraham—and Abraham was the Father of the House of Israel and Israel represents the spiritual man whom God created in His own image. "I am the God of Abraham, Isaac and Jacob." That is, "I am the God of the spiritual man whom I created in my own image." Circumcision here not only represents a sanitary law, but a spiritual Law; representing the shedding of blood of the generative organs, whereby the physical man—"the Adam man" is propagated. And the shedding of blood represents death; that is, circumcision here represents the death of "the Adam man" and the loss of his power over the spiritual man whom God created in His own image.

This spiritual man is a different creation from the physical man and knows not the laws of the physical man nor his anti-spiritual nature. Israel, the spiritual man whom God made in His own image, is absolutely spiritual; and the fleshly man conceived by woman through passion partakes of the nature of the fallen angels and is absolutely anti-spiritual. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." Genesis 3:6, 7. Here we have the woman who is represented as the first woman of creation, the physical woman, yielding to sexual passion and arousing the lust of her husband until they gratified their sexual lust and their spiritual eyes were opened and they knew the difference between the law of the Spirit

and the law of the flesh; the difference between the attributes of God and the attributes of the Devil who had rebelled against God's spiritual kingdom and whose anti-spiritual nature is represented in the law of the flesh. And this first woman here represented and the first man were man and wife. The fact that they had mated as the opposite sexes of the physical creation, did not make the gratification of their lust spiritual. The fleshly creation represents the nature of the Fallen Angels who rebelled against God's spiritual kingdom, and the gratification of the lust of the flesh whereby the physical man is propagated, is contrary to the laws of God's spiritual kingdom. The fleshly man is of the nature of the Fallen Angels; the spiritual man is of the nature of God's spiritual kingdom.

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matt. 15:19. "Out of the heart," of course, here represents the physical man who is governed according to the anti-spiritual laws of the Fallen Angel. "Wherefor, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12. Here the one man referred to, of course, represents the first "Adam man" who was the first material man, and represented the anti-spiritual nature of the Devil and the Fallen Angels; and in his nature was governed by the law of lust; and when he yielded to sexual passion, he violated the spiritual law of God's spiritual kingdom and physical death by reason of the violation of this spiritual law was decreed to all the generations of men of the material creation as they are begotten by the law of lust and passion.

"They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abra-

ham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham. Ye do the deeds of your father. Then said they to him, we be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your do. He was a murderer from the beginning, and abode father, the Devil, and the lusts of your father ye will not in truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." John 8:39-44. Here Christ represents the children of Abraham as God's spiritual children. Abraham represents the spiritual man whom God created in His own image. The Master, after comparing the children of God—God's spiritual creatures—to the children of Abraham, He compares the physical man, the offspring of Adam, the first material man, who was created by lust, as the son of the devil; the devil here representing the fallen angels who rebelled against God and God's spiritual kingdom. "Ye are of your father the devil and the lusts of your father ye will do. He was a murderer from the beginning and abode not in truth because there is no truth in him. When he speaketh a lie he speaketh of his own; for he is a liar and the father of it." John 8:44. Here the Master compares and represents the state of the fallen angel to be at enmity with God's spiritual kingdom, "a murderer from the beginning" —and that he rebelled against the truth of God's spiritual kingdom and that when he speaketh he speaketh a lie and that he speaketh his own for he is a liar and

the father of liars; and that the physical man which is created by the law of lust is his child and offspring and partakes of his nature and is in rebellion against God and God's spiritual kingdom.

This father of liars, who is a fallen spirit, and is in rebellion against God's spiritual kingdom, is represented in the power of the flesh, and the material man; and his evil personality is personified in the essence of lust by which the physical man is conceived and generated. He is ever present in the power of the flesh and the material man contending with the spiritual man and at war with the spiritual man whom God created in His own image. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth and walking up and down in it. And the Lord said unto Satan, Hast thou considered my Servant, Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for naught? Hast thou not made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the works of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord." Job 1:6-12. Here we have the narrative of Job, the spiritual man made in God's image, and Job, the fleshly man, representing the power of the devil. The affliction of Job, the

physical man, represents the power of the evil spirit —the fallen angel—called "the Devil," as represented in the flesh of the physical man. All the punishment afflicted upon Job, the physical man, his sufferings and torture, represents the war between the fleshly man and the spiritual man. The fleshly man represents the power of the fallen angels who rebelled against God's spiritual kingdom, and the fleshly man is constantly at war with the spiritual man who was made in God's image. "And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand," Job 1:12. Here we see the Lord permitted the power of the devil to rule the fleshly man and to torture him with pain and suffering, but not to touch or injure the spiritual man who was made in God's image. The story of Job is a story of the war between the spiritual man and the fleshly man, the story of the war between the flesh and the spirit; the story of the war between the fallen angels who rebelled against God's kingdom and God, The Personal Universal Spirit. "As it is written, Jacob have I loved, but Esau have I hated." Romans 9:13. Here Jacob represents the spiritual man and Esau the fleshly man. Jacob is of the House of Israel and the House of Israel represents Gods' spiritual children whom He created in His own image. Esau represents the fleshly man who is conceived by the power of lust and represents and is the personification of the power of the fallen angels who rebelled against God's spiritual kingdom.

And this is the predestination which the theologians with their physical and carnal minds have been disputing over through ages. "The elect" are God's spiritual children created in His image and the "Non-elect" are the fleshly creatures conceived

in lust and born of woman and who represent the power of the fallen angels. From the foundation of the world, the Scriptures teach us that God knew His own and ordained them to eternal life. His own are His spiritual children created in His own image. The Scriptures also teach us that before the foundation of the world he knew that man would fall; that is, before God created the material universe; He knew the spiritual man would yield to the power of the lust—and the physical man would be conceived and born of woman. The fallen angels rebelled against God's spiritual kingdom before the material universe was created and the material creation and the fleshly man represents the power of the rebellion of the fallen angels who rebelled against God's spiritual kingdom. angels, who rebelled against God's spiritual kingdom. Intelligence, knew the fleshly man before the material creation, and his power and how he would war against the spiritual man made in God's image. "The elect" are God's spiritual children, created in His own image, who were, before the foundation of the world, predestinated and fore-ordained to eternal life according to the power and degree that they take into their spiritual consciousness, the spiritual life and power of the Christ, who is in perfect harmony with God's spiritual kingdom and perfect spiritual life. The condemned, before the foundation of the world, were the children of the flesh who are conceived in lust and who cannot know God and God's spiritual kingdom and must die and pass away when the material creation is no more. As the spiritual man taketh the power and nature of this fleshly man into his spiritual consciousness—he partaketh of hell and death. This is election—this is predestination.

"And the seventy returned again with joy, say-

ing Lord, even the devils, are subject unto us through thy name. And he said unto them: I beheld Satan as lightning fall from heaven." Luke 1:7 to 8:2. Here we see the Apostles and the Fathers of the Early Church cast out devils in the name of the Christ. That is, they were in such perfect harmony with God's spiritual kingdom and had such perfect control over the flesh that they healed and cured the lame and the sick—healed the fleshly man who represents the power of Satan, who is rebellion against God.

"As they went out, behold, they brought to him a dumb man possessed with the devil—and when the devil was cast out and the dumb spake; and the multitude marveled, saying it was never so seen in Israel." Matt. 9:32, 33. Here we see the Master cured the infirmities of the flesh—the sickness of the physical man—which sickness and infirmities is but the power of the evil of the angels that rebelled against Heaven. Christ, the Apostles, and the Fathers of the Early Church went about healing the sick "and casting out devils"—the casting out of devils, of course, represents the power of the spiritual man over the physical man—the power of good over evil—the power of God over the fallen angels who rebelled against His kingdom.

God is Good, God is Perfect, God is Love, God is Light and God is Life. The spiritual creatures who were members of His spiritual kingdom and rebelled against God and His spiritual universe—and were cast out, of course, became the opposite of all of that which God is—darkness, evil, sickness and death—and the power of these fallen angels is represented in the physical man conceived in passion and lust.

The human family knows there is something

wrong; that there is a war going on within the human breast. The most benighted heathen and pagan realizes that the physical man is at war with something better within him—is at war with his spiritual nature—with the spiritual man made in God's image, hence he cuts and punishes the physical man. He offers up bloody sacrifices; he wants to do something to appease the wrath that is raging within him between the spiritual and the physical man. The enlightened and civilized pagan worships his gods and denies the physical man in an effort to appease and satisfy the wrath of the spiritual man who is contending against the evil of the physical man. The so-called orthodox Christian, with his man-made theology, preaches an atonement to the physical senses of the material man in an effort to satisfy the demands of the spiritual man and to release the spiritual man from bondage to the physical man. Christendom, with its man-made theology misconceiving the physical man for the spiritual man, has deified the physical man, made his conception and birth spiritual and divine and is preaching that the physical is holy and the child of God and will be saved by the power of The Atonement. Thus Christendom has confused the spiritual birth with the physical birth, the spiritual man with the physical man and has made the power of the devil the kingdom of heaven.

All of the human race realize that there is something wrong. The children of men weep and wail with tears, first cursing like demons of hell, and then praying like angels of heaven. In this confused state they cannot differentiate between the spiritual and the material—between heaven and hell—God and the Devil. All of this confusion which has caused the human race so many tears and so much weeping arose

out of and had its origin in confounding and confusing the spiritual birth with the natural birth—the spiritual man and the natural man.

The spiritual man God created in His own image and likeness, and he is a child of God and a part of God's spiritual universe—the physical man is conceived in lust and passion and in his fleshly nature represents the power of the devil and the fallen angels who rebelled against God and God's spiritual kingdom.

God is Mind, God is Spirit, and the creatures whom he created in his spiritual kingdom were spiritual creatures, and the fallen angels who rebelled against God's spiritual kingdom were spiritual creatures; but when they rebelled their spiritual natures became evil, manifested through evil thoughts and perverted mind in the flesh. It is these evil thoughts which corrupt and disease the physical man—and it was the evil thoughts which represented the spirits of the fallen angels that corrupted the flesh of the physical man and that Christ cast out as devils. The physical man is filled with iniquity, which is the perverted mind and anti-spiritual nature of the fallen angels —the carnal mind, lust and passion of the physical man.

"The heart is deceitful above all things, and desperately wicked; who can know it?" Jeremiah 17:9. "The heart" here referred to represents the life principle of the physical man—the sinful nature of his carnal mind and the law of lust which is the power of the devil and the fallen angels who rebelled against God. It was these evil thoughts—this carnal mind—this lustful nature—this Satanic power that Christ cast out as devils and restored the physical man to health and healed his sickness and disease.

This physical man, charged with the carnal mind and the lustful nature of Satanic majesty, which is anti-spiritual, is mortal; God is Life and God is Immortal. And this physical man, which is the product of the perverted and anti-spiritual mind of the spirits who rebelled against God's spiritual kingdom, partakes of sin and death.

"Man that is born of woman, is of a few days and full of trouble." Here the man spoken of "born of woman," of course, represents the Adam man—full of sin controlled by the carnal mind and decreed to die. "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" Job. 14:10. "But his flesh upon him shall have pain, and his soul within him shall mourn." Job 14:22. Here we see the physical man is represented as death and the spiritual man, which represents life, shall mourn in his bondage to the physical man. The children of men through all generations —the spiritual children of God, made in God's image —have been crying, weeping and mourning and praying to be delivered from the bondage of the power of the angels who rebelled against God's kingdom; which power is represented in the carnal mind and the lust of the physical man. The spiritual child of God made in God's image has yielded to the law of lust today and wept in tears of bitterness and sorrow tomorrow, and, realizing that there was something wrong and that there was a sinful power eating away his spiritual life, was unable to explain to his own conscience what the power of sin was, which was destroying his spiritual life; and the theologians with their man-made theology—the product of the carnal mind, which made the physical birth spiritual

—have been unable to enlighten the conscience of God's spiritual children.

"Man is like vanity—his days are as a shadow that passeth away." Psalm 144:4. "Then shall the dust return to earth as it was; and the spirit shall return unto God who gave it." Ecclesiastics 12:7. "For when they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels which are in heaven." Mark 12:25. Here we see that the Scriptures clearly differentiate between the physical man and the spiritual man; and that the physical man is mortal and sinful and within him reigns and rules the carnal mind and the law of lust which represents the perverted state of the angels who rebelled against God's kingdom, and that the spiritual man is God's child made in God's image and is immortal and can never die. The Scriptures here teach that the spiritual man neither marries nor is given in marriage, but is as the angels of heaven; but that it is the physical man who is controlled by the law of the carnal mind and lust that marries and is given in marriage and his carnal mind being of the devil he is filled with disease, sickness, tortured with pain and sufferings, and finally death. "For he is the child of the father of liars." Christ declared that Spirit was Life and that Spirit was Mind and Love.

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind." Matt. 22:27. Here the Master declared that kingdom of God to be one of Love and of Mind and Spirit and Life. Satan's kingdom is the opposite—is hatred, malice, matter, sickness and death. "Oh, wretched man that I am, who shall deliver me from the body of this

death." Romans 8:24. Here Paul refers to the body of the physical man as death and cries out from the depths of his soul—"Oh, wretched man that I am. Who shall deliver me from the body of this death."

God's spiritual children, made in His image, have been crying out from the day the first man and the first woman yielded to the law of lust, "Oh, wretched creatures we are, bound in chains and shackles to the power of the carnal mind and lust; ruled and governed by the dominion of the Devil; who shall deliver us from this state of bondage of lust and sin into the glorious dominion of God's spiritual kingdom of freedom?" Through the ages the spiritual man, God's child, had seen with a vision divine the coming of the Christ who would deliver all of God's spiritual children, who believe in Him, back into the glorious kingdom of God's image and God's spiritual kingdom.

"The Adam man" had his origin when God's spiritual creatures rebelled against God and God's spiritual kingdom. This was the origin and the beginning of sin. This was the origin and the beginning of suffering and death in the physical man. God is Good, God is Pure, God is Perfect, God is Light, God is Love, God is Life, and when His spiritual creatures rebelled against His spiritual kingdom they became rebels against all of His laws of light, love and life, and "the Adam man" and the material creation, which represents their nature and their laws of hatred, sickness, darkness and death, is mortal and in rebellion against God and His kingdom. He is the product of the carnal mind and lust and the fallen angels. Oh, when will men who claim to be the teachers of God's children in spiritual things understand this truth and lead God's children, made in His image, back into God's spiritual kingdom, into the land of

light, love, truth and life and out of Satan's dominion of sin, sickness and death—away and out of the kingdom of the carnal mind and the law of lust ruled and controlled by the devil, the fleshly man, and his angels who rebelled against God and God's kingdom—against Spirit, Light and Life?

CHAPTER XV.

Physical Disease, Sickness and Death.

The physical man is created by the law of lust; and the law of lust is anti-spiritual and contrary to life. Lust is physical diseases, sickness and death. The physical man is non-spiritual and has not the elements of life in him; naturally he partakes of disease, sickness and death. He is conceived in lust and death. "So I gave them up unto their own heart's lust; and they walked in their own counsels." Psalm 81:12. "And they that are Christ's crucified the flesh withthe affections and lusts." Gal. 5:24. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever." John 2:16, 17. The Scripture represents lust as the power of the flesh and anti-spiritual. It is the manifestation of the minds of the fallen angels who rebelled against God's Kingdom in the fleshly man. And as the Spirit is life, the power of lust which is anti-spiritual is disease, sickness and death. All the infirmities, diseases and sickness and suffering of the physical man had their origin in the power of lust by which he is conceived. Where all is Spirit—all is life. Where all is lust—all

is death. Where Spirit reigneth there is life. Where lust reigneth there is death. The human family, the physical man yielding to the law of lust from generation to generation, has bequeathed physical weakness, sickness and disease to the children of men—to the physical man. All of the diseases, sickness and suffering of the human family are due to the law of lust, and the power of lust is the mental state of fallen angels who are out of harmony with God's spiritual kingdom.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust thou shalt return." Genesis 3:19. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12. "And Job spake and said, Let the day perish wherein I was born and the night in which it was said there is a man child conceived." Job 3:2, 3. "What man is he that liveth and shall not see death." Psalm 39:48. "As he came forth of his mother's womb naked, shall he return to and go as he came and shall take nothing of his labor which he may carry away in his hand." Ecclesiastics 5:15. "And as it is appointed unto men once to die, but after this the judgment." Hebrews 9:27. The Scriptures here clearly teach us that the physical man is conceived in lust and that the law of lust represents death. The law of lust is a mental state, it is anti-spiritual; it is the power of the evil-spirit, or the devil, whom Christ cast out. The physical conception and birth is the power of the mental state of the angels who rebelled against God's Kingdom. The physical man is conceived by the power and the laws which are contrary to God's spiritual kingdom, and

as God is life, and the physical man must be conceived by the power of death. There is no harmony between the physical and the spiritual man; they canont be reconciled—there is no harmony between death and life; they are ever in conflict with each other. God is greater than the fallen angels—Good is greater than evil—Spirit is greater than matter—Life is greater than death—so the spiritual man must live—and the physical who is conceived in lust must die.

By yielding to the law of lust—the mental state of the fallen angels—the physical man has produced disease, sickness and suffering in the flesh, and generation from generation has inherited the diseases and physical weakness caused by the fathers yielding to the law of lust and the mental state of the power of the flesh. All physical life has its origin in the law of lust and sexual passion, and likewise all physical death has the same origin because the power that produces the physical life is the essence of death and cannot produce life, but only death.

The physical weakness of the human family is due to violating spiritual laws and yielding to the law of lust and passion. When the physical man yields to the law of lust he gives up his physical life. When he reaches the mental state wherein the power of lust controls him he is under the influence mentally of all that which is anti-spiritual, and when he yields physically to his lustful nature he surrenders part of the physical life and becomes weaker physically and poorer spiritually. It is the power of the law of lust which has made the human family physical weaklings, tortured with suffering and pain; and from the day of Adam, the first physical man who yielded to passion and lust, parents have handed down to their chil-

dren physical weakness, disease, and sickness, as a result of indulging the law of lust and passion.

The law of lust and the power of passion should only be yielded to for the purpose of propagating the race, and even then under the most and best spiritual conditions possible, and when lust and passion are gratified in this mental state it is anti-spiritual, and partakes of the nature of death. There can be no Life, no Light and no Spirit in gratifying the law of lust and passion whereby the physical man is conceived.

The carnal mind is of the spiritual nature of the angels who rebelled against God's Kingdom, and therefore is in rebellion against God. It is produced by the mental and spiritual nature of the angels who rebelled against God—the lust of the flesh and physical conception. Hence the lust of the flesh—the physical man and the carnal mind—is in the same mental and spiritual state of the fallen angels who kept not their first spiritual state with God and His spiritual kingdom; hence the physical man—the lust of the flesh, and the carnal mind—is in rebellion against God and cannot know spiritual things nor God's spiritual nature. Physical sickness, disease and death, therefore, have their origin in a mental spiritual state. They represent the mental and spiritual state of the fallen angels. This mental and spiritual state is in rebellion against God and knows only lust, crimes, diseases, physical and selfish power, vanity—all which are a spiritual and mental state of the fallen angels and result in physical sickness, disease and death.

God's nature is the opposite of this mental and spiritual state of the fallen angels who rebelled against God and whose power is represented in the carnal mind and the lust of the flesh; hence, Christ

and His Apostles restored physical health and life by spiritual power. "Then He called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick." Luke 9:1, 2. Here, the Master taught that spiritual life of the nature of the Father was not only spiritual life, but physical life. "The devils" here mentioned were the mental states and conditions of the children of the flesh and the carnal mind—the spiritual nature of the fallen angels who rebelled against God's spiritual kingdom and whose spiritual state and mental condition is spiritual and physical sickness and death. "And he sent them to preach the kingdom of God and to heal the sick." That is, to teach men the spiritual and mental nature of God, which is life, and by so doing they cast out devils; the devils cast out were thoughts and mental conditions of the nature of the fallen angels who are in rebellion against God and God's laws and his spiritual kingdom.

"And it came to pass, that the father of Publius lay sick of a fever and bloody flux; to whom Paul entered in and prayed, and laid his hands on him, and healed him." Acts 28:8. "Then Peter said, Silver and gold have I none; but such as I have I give thee; in the name of Jesus Christ of Nazareth rise up and walk, and he took him by the right hand and lifted him up; and immediately his feet and ankle bones received strength. And he, leaping up, stood, and walked, and entered with them into the temple, walking and leaping, and praising God." Acts 3:6-8. "And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy; and Peter said unto him, Aeneas, Jesus

Christ maketh thee whole; arise, and make thy bed. And he arose immediately." Acts 9:33, 24. "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he hath committed sins, they shall be forgiven him." James 5:15. Here we see that disease and sickness have their origin in a spiritual and mental state. That it is a spiritual and mental condition of the carnal mind and flesh, which is the spiritual state of the fallen angels, that produces physical sickness and finally death. And that by spiritual power, a mental state which is in harmony with God's nature, you can cast out the evil thoughts and the lustful nature which partake of the spiritual nature of the fallen angels, and not only restore spiritual life, but physical health. This is what Christ and the Apostles did. It was by this spiritual state and power, which excluded the mental and spiritual nature of the fallen angels, who are in rebellion against God, that they healed the sick, restored sight to the blind, made the lame walk, the deaf to hear, and raised the dead. When the Church lost its spiritual power, and no longer remained in harmony with God's spiritual laws, and spiritual nature, and began to worship God through the physical senses and by the carnal mind, it lost its spiritual power. The Elders and Disciples could no longer heal the sick, restore sight to the blind and make the deaf hear, because their minds were in the mental and spiritual state of the spiritual nature of the fallen angels who are in rebellion against God. They could not cast out devils, for their own mental and spiritual natures were of the same spiritual nature as the devil—the spiritual nature of the fallen angels. This mental nature and physical man which is of the spiritual nature of the fallen angels, is conceived in lust and

fleshly passion and when the Church spiritualized lust and sexual passion and the physical birth, the Disciples partook of the mental and spiritual nature of the lust of the flesh and the carnal mind, and the Church and those who called themselves Christians lost their spiritual power and the Church became a fleshly institution instead of a spiritual institution.

But Christ banished this mental state and spiritual nature of the fallen angels, who are in rebellion against God and His kingdom, by triumphing over every law of the flesh and lust. When He cast out devils—He simply restored the children of God to their natural spiritual state and in perfect harmony with God's spiritual law and God's spiritual nature. He did not leave one element of the mental and spiritual nature in the minds of God's children which partook of the spiritual nature of the fallen angels.

"Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof." Romans 6:9-12. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Hebrews 2:14, 15. "I am he that liveth, and was dead; and, behold, I am alive forever more. Amen. And have the keys of hell and of death." Revelations 1: 18. Here we see that the Scriptures represent the devil to be the mental and spiritual state of the angels who kept not their first state in God's spiritual king-

dom, but rebelled against God and His kingdom; and that their spiritual and mental state and nature is represented in the nature and the power of sexual passion, lust and the carnal mind of the physical man; and that is this nature and power which produces diseases, sickness and death in the physical man. That sin is a spiritual and mental state—the spiritual nature of the fallen angels and in harmony with the lust of the flesh; and that it is this power which originally and has during the generation of the physical man produced sickness, suffering, disease and physical death in the material man. It was this fleshly power and lust which was crucified on the Cross. It was this mental and spiritual nature of the fallen angels, which produces sickness and disease in the material man, that Christ and the Apostles cast out as devils. If God's children made in His own image would remain in harmony with God's spiritual nature, the spiritual nature of the fallen angels and lust of the flesh could not enter their mental state nor their spiritual consciousness and they could triumph over physical sickness and disease and the suffering and the pain of the material man.

"I am he that liveth and was dead; behold, I am alive forevermore. Amen. I have the keys of hell and of death." Christ here declared that He was dead to the physical man, the lust of the flesh and the carnal mind, and alive and in full fellowship with God's spiritual kingdom; that He had triumphed over the rebellious nature of the fallen angels, the carnal mind, the lust of the flesh and physical death and that He is alive spiritually forevermore. We as God's spiritual creatures can partake of this spiritual nature and spiritual life of the Christ and thereby triumph over the lust of the flesh, the carnal mind and mental

and spiritual nature of the fallen angels who are in rebellion against God's kingdom, and in so doing, we can every moment be casting out devils from our own mental and spiritual natures. He has the keys of hell and of death, the power over the anti-spiritual nature of the fallen angels who rebelled against God's kingdom and whose rebellious and anti-spiritual nature is represented in the lust of the flesh and the carnal mind. He can forever lock the doors against this power of hell and death—the lust of the flesh and the carnal mind—and keep it from entering our spiritual consciousness if we will only enter into His spiritual life and light. As He liveth, we shall live, if we will partake of His spiritual nature. Life or death is a spiritual and mental state.

CHAPTER XVI.

Israel.

The Jew as a race has a spiritual meaning. Their original name as a race was Israel, which means "the spiritual man and one who prevaileth with God." Israel means the spiritual man, who is opposite to the physical man in his mental and Spiritual nature. "And the Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people; now, therefore, let me alone, that my wrath may wax against them, and that I may consume them; and I will make thee a great nation. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? . . . Remember, Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine own self, and saith unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever." Exodus 32:9-13. Here, God was provoked with the Children of Israel, who represented His spiritual children. They were worshiping idols just as God's children, his spiritual creatures yield to the power of the flesh and worship the god of flesh. The Children of Israel represent God's

spiritual children—the spiritual man—and their bondage in Egypt and slavery to the Pharaohs represent the bondage of the spiritual man to the physical man and the slavery of the spiritual man whom God created in His image, bound to the lust of the flesh. God here was delivering the Children of Israel from bondage to the Pharaohs of Egypt just as He delivers the spiritual man from bondage to the power of the flesh by the power of the Spirit, and yet the Children of Israel wanted to erect golden images and physical gods to worship through their physical senses just as the spiritual man yields daily to the power of the flesh and worships a physical god through the physical senses of the flesh.

"For I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment; I am the Lord." Exodus 12:12. Here the Pharaohs and the Egyptians represent the fleshly man with his carnal mind and lustful nature and they had their gods. The physical man has his gods of selfishness, lust, vanity, and greed and everything that the carnal mind desires, he serves and worships as his god; and it is these gods that the God of Israel declared that He would destroy and demanded of the Children of Israel as He always demands of His spiritual children that they worship not these gods of the flesh, but worship Him the God of Spirit. "For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons forever." Exodus 12:23, 24. Here the Children

of Israel were told to place blood on the two sides of the post as a sign that they were the Children of Israel. This was the institution of the passover, and wherever this blood was found, the Lord would leave the Children of Israel harmless. Here, the Lord promised to pass over the houses of the Children of Israel in Egypt and to destroy the Egyptians and to let the Children of Israel go free. The Children of Israel here represent God's spiritual children made in His image—the spiritual man. The Egyptians represent the fleshly man with his lustful nature and carnal mind. The blood here represents the death of the physical man. Blood is the life of the physical man. The spiritual man knoweth not flesh and blood. The destruction here represents God's wrath against the fleshly man; and the passing over of the houses of the Children of Israel and leaving them harmless, represents God's love and protection for His spiritual children whom He made in His image.

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." Exodus 20:1-6. Here God had delivered the Children of Israel out of bondage and slavery to the Egyptians—just as He is delivering daily His spiritual children

whom He made in His image out of bondage and slavery to the fleshly man and his carnal mind and lustful nature. And He gave them these commandments that they should have no other gods before them —that is, they should not worship the gods of the flesh, but Him, the God and the Creator of Spirits just as He is commanding daily His spiritual children made in His image, not to worship the gods of the flesh, selfishness, vanity, lust and greed, all of which represent the spiritual and mental nature of the fallen angels who are in rebellion against God, but to exclude these thoughts from their spiritual consciousness and to worship Him the God of Spirits.

Yet the Children of Israel would worship images and idols, gods of the physical senses, for which God punished them. He demanded of them as His spiritual children just as He demands of every spiritual child whom He created in His own image that He be worshiped as the God of Spirit and not the god of the flesh.

The Passover was symbolic in its nature—it represented the shedding of blood upon the Cross when the Christ would be crucified—that is, when the fleshly man should be crucified and lose his power over the spiritual man; and as God passed over the Children of Israel and their houses, wherever the blood was placed upon the posts indicating the death of the physical man, so he passes over His spiritual children without harm wherever the physical man has been crucified and lost his power over the spiritual man. It is the physical man that is at enmity with God and whom God punishes and will destroy. The spiritual man whom He made in His own image He loves and will protect and pass over without injury when the spiritual man has denied the physical

man and crucifies the physical man. "And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand; but I will harden his heart, that he shall not let the people go. And thou shalt say unto Pharaoh, Thus sayeth the Lord, Israel is my son, even my first born." Exodus 4:21, 22. Here the Pharaohs and the Egyptians represent the fleshly man, who, with his carnal mind, is at enmity with God and has no fellowship with Israel the spiritual man, that is, the man whom He made in His own spiritual image—and all of His spiritual creatures whom He made in His image. The flesh is ever at war with the Spirit and the fleshly man is ever trying to enslave the spiritual man, but God will deliver His spiritual children from bondage to the fleshly man if they will only crucify the lust of the flesh. For forty years the Children of Israel wandered in the wilderness: representing the spiritual man lost spiritually and wandering in the wilderness of the power of the flesh, yet God guided them in all of their wanderings and fed them on the manna of heaven. So He will guide His spiritual children wandering in the wilderness of the flesh, and feed them spiritually on the manna of the Spirit, if His spiritual children will only crucify the lust of the flesh and live in harmony with God's spiritual laws.

"This is he, that was in the church in the wilderness with the angel which spake to him in Mt. Sina, and with our fathers; who received the lively oracles to give unto us." Acts 7:38. Here we see that the God of Abraham—the God of Isaac—and the God of all spiritual creation was with His spiritual children in the wilderness and that His Church is an

invisible spiritual institution—the spiritual consciusness and spiritual light and life of His spiritual creatures. The Church—the spiritual life of God's spiritual children—existed before the material creation. For in God was light and life from all eternity and His spiritual children are made in His image. The physical institution, which man calls church, is simply the shadow of the realty which exists in the light and life of God—and the Children of Israel represent God's spiritual creatures whom He created in His own image in contradistinction to the physical man who partakes of the nature of the spiritual life of the fallen angel and who rebelled against God's spiritual kingdom.

But the Children of Israel yielded to the fleshly man in their wandering from Egypt to Canaan, just as His spiritual creatures daily yield to the fleshly nature of the physical man. "Therefore he lifted up his hand against them to overthrow them in the wilderness." Psalm 126:26. Daily, His spiritual creatures are indulging in the lust of the flesh and taking into their spiritual consciousness the lust of the flesh and the carnal mind and thus provoke God's spiritual nature and become out of harmony with God's spiritual laws and His spiritual kingdom. Yet He remembereth His spiritual creatures and redeemeth them from the power of the flesh. "For he remembered his holy promise, and Abraham, his servant. And he brought forth his people with joy, and his chosen with gladness." Psalm 105:42, 43. Notwithstanding the Children of Israel, who represent God's spiritual children made in His own image, yielded to the power of the flesh and worshiped images and idols through the senses of the physical man, yet God remembered His promise to Abraham. So God re-

members His spiritual children whom He created in His own image; and notwithstanding they yield to the lust of the fleshly man and the carnal mind, yet He guided and protected His spiritual children whom He made in His own image.

But He punished the Children of Israel for yielding to the lust of the physical man, for worshiping the idols and images of the physical man through the physical senses; and He daily punishes His children whom He made in His image for yielding to the lust and the carnal mind, by excluding from their spiritual consciousness spiritual light and spiritual life. "Now these things were our examples to the extent that we should not lust after evil things as they also lusted." Corinthians 1:10-6.

Here the Apostle Paul refers to the Children of Israel as representing God's spiritual children—and their yielding to the power of the flesh and worshiping images and idols, as representing the spiritual man in yielding to the physical man and the god of the flesh. Paul declared that we, the spiritual children created in God's own image, should not lust after the things of the physical man, for in so doing the spiritual man is wandering in spiritual darkness just as the Children of Israel wandered in the wilderness worshiping images and idols. The Jew is the representative of the spiritual man and his bondage and captivity and deliverance from captivity represents the spiritual man—his bondage to the flesh and slavery to the carnal mind and the deliverance of the spiritual man from the power of the physical man. "And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? Or, why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of

Abraham, of Isaac and of Jacob, the God of our fathers, hath glorified His Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go." Acts 3:12, 13. Here Peter declares that the God of all spiritual creation, of all of his spiritual creatures, glorified His Son, the Christ, when the fleshly man was crucified upon the cross—that is, He glorified His spiritual kingdom and His spiritual creatures whom He made in His image, when the fleshly man was crucified upon the Cross. When the fleshly man died the spiritual man lived. When the fleshly man was destroyed the spiritual man triumphed. Israel is God's spiritual children whom He made in His own image and the fleshly man conceived by woman died on the Cross. As the fleshly man dieth daily, the spiritual man liveth and groweth in spiritual consciousness, light and life. As Egypt and the people who held Israel in bondage lose their power, Israel became free and walks in the light of liberty; as the fleshly man with his lust and carnal mind dies, the spiritual man with light and life liveth.

The Jews were looking for a national king—for a king who would rule them as a nation. They never conceived that they were the representatives of God's spiritual children. They were looking for a fleshly king to rule the fleshly man. It was this conception—or, rather misconception—of the coming of the Christ that the Prophets cried out against. The power of the Spirit—God's spiritual power—flowed like a mighty ocean into the hearts of the Prophets and with a spiritual vision they saw the coming of the Prince of Peace, the King of the spiritual man—and told it in visions to the spiritual mind of the Jews; but with their fleshly natures, the physical man with his carnal

mind could not understand the Prophets. All the sacrifices, and the high priests, of which Aaron was the first, was simply a shadow of the reality that was to come—the High Priest, the Christ, and the Sacrifice and the Crucification of the fleshly man on the Cross.

The Jews were told not to marry other nations; their Law givers and Prophets taught them to abstain from marriage with the heathens. This was symbolic. The Jew represented the spiritual man and the heathen, the fleshly man, and marriage represented union; and the reason they were prohibited from marrying the heathen nations, represents that the spiritual man should abstain from the fleshly man and not unite with the lust and the carnal mind of the physical man.

The Jews were constantly at war with the surrounding nations and were frequently being captured by the nations all about them. This is symbolic. The wars between the Jews and the surrounding nations represent the continuous war going on between the spiritual and the physical man and the captivity of the spiritual man by the power of the lust of the physical man.

Yet the Jews were God's chosen people—just as His spiritual creatures, whom He made in His spiritual image are His spiritual children. "But he answered and said, I am not sent but unto the lost sheep of the House of Israel." Matthew 15:24. Here Christ represents Israel as the spiritual man whom God created in His own image, lost in bondage and slavery to the fleshly man, born of woman, and declares He is only sent to the spiritual man whom God created in His own image, and not to the fleshly man whose lust and carnal mind is anti-spiritual and in rebellion against God.

Christ wept when He realized that the Jew did not fully realize that He, the Christ, was sent to the spiritual man, and not to the physical man. "Oh, Jerusalem, Jerusalem, thou that killest the Prophets, and stoneth them which are sent unto thee, how often would I have gathered thy children together, as a hen gathers her chickens under her wings, and ye would not! " Matt. 23:37.

Here Christ declares how He would and will gather His spiritual children under His protecting wings if they will not yield to the fleshly man and the lust of the carnal mind, but remain in a state of spiritual consciousness in harmony with Him and His Father's spiritual kingdom.

"Jerusalem" means vision—spiritual vision—yet Israel yielded to the fleshly man and the carnal nature and power of lust until God said He would destroy Jerusalem, destroy the Jews' spiritual vision. He destroys the spiritual man's spiritual vision when he yields to the law of the flesh—just as He told Adam, the first physical man who yielded to the power of lust, he should return to dust. Christ said there should not be one stone left upon another of Jerusalem and that saying has literally become true. Jerusalem, which God's chosen children converted into a material worship, has been destroyed. When the spiritual man attempts to worship God through the physical senses and the carnal mind of the physical man, he loses his spiritual vision, for the physical man is out of harmony with God, cannot know God and must die. But the New Jerusalem, which represents the City of Spiritual Light and Life, is told to us in Revelation. The fleshly man, with his carnal mind and power of lust, cannot enter its gates, cannot enter the vision of the spiritual man. The New Jerusalem represents

the state of the spiritual man redeemed from the power of the fleshly man. It represents Spirit and God's spiritual kingdom where His spiritual children made in His own image liveth spiritually forever.

"And a superscription also was written over him in letters of Greek, Latin and Hebrew, *This is the King of the Jews.*" St. Luke 23:38. This superscription written over Christ on the Cross was the sarcasm and ridicule of the carnal mind of the physical man, and yet unknowingly they wrote the truth of all ages. They had looked for a king of the physical man to rule them as a nation in the flesh, and he had been crucified by the fleshly man in his fleshly nature because He claimed to be the Son of God. But He was the King of the Jews—that is, the spiritual king of the spiritual man—whom God made in His image and whom the Jew as a race was symbolical of and represented. He was the King of the spiritual man and the Jew represents the spiritual man made in God's image.

"And Melchizedek—King of Salem—brought forth bread and wine and he was the priest of the most high God." Genesis 14:18. "And the Lord has sworn, and will not repent, Thou art a priest forever after the order of Melchizedek." Psalm 110: 4. "And being made perfect, He became the Author of eternal salvation unto all them that obey him; called of God a High Priest after the order of Melchizedek." Hebrews 5:9, 10. "And he saith also in another place, Thou art a priest forever after the order of Melchizedek." Hebrews 5:6. "Whither the forerunner is for us entered, even Jesus, made a High Priest for ever after the order of Melchizedek." Hebrews 6:20. "For this Melchizedek, King of Salem, priest of the most high God, who met Abra-

ham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is King of Peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Hebrews 7:1-3. Here we see Melchizedek was the forerunner of Christ and represented perfect Spirit and the spiritual man as freed from the lust of the physical man. He had neither father nor mother nor decent; that is, He was not conceived by the power of lust of the physical man, but was Spirit manifested in the flesh by the power of the Spirit. That He had neither the beginning of days nor the end of life, that is, being Spirit and not flesh, He was eternal in His nature. All Spirit is eternal and the spiritual kingdom is eternal. The priesthood of the Jews was the symbol and sign of the spiritual man and the spiritual power —not that their formalities had any virtue in themselves, and not that they as men were any better than any other men, but that the formalities that they underwent and the sacrifices that they offered up were symbolic of the death of the physical man, and the spiritual life of the spiritual man. Melchizedek being manifested in the flesh by the power of the Spirit and being spiritual and a spiritual personality, was free from the lust of the physical man and the carnal mind by which the physical man is conceived and therefore spiritually was a perfect forerunner of the Christ who was conceived by the power of the Spirit and without human passion.

This is what God meant when He said that the seed of Abraham, Isaac and Jacob should be as the

stars of the heaven and the sands of the sea and should be scattered among all the nations of the earth —that is, the Jews, as the descendants of Abraham, Isaac and Jacob, should typify and be the symbol of God's spiritual children whom He created in His own image and that they should be scattered wherever the fleshly man is to be found; and that Melchizedek manifested in the flesh, without human passion, was the forerunner of the Christ, who was conceived by the power of the Spirit and without fleshly lust, and is spiritually the High Priest of God's spiritual children.

The Jews holding together through all the ages as a race and retaining their identity represents the spiritual man identity, separate and distinct from the fleshly man. The Jews declining and refusing to intermarry with other races, represent that the spiritual man should not unite with and yield to the fleshly man. The Jews' denial of the Christ, represents the spiritual man denying the power of the Spirit and yielding to the flesh; and His persecutions represent the fleshly man with his lustful nature and carnal mind persecuting the spiritual man. The separation of Lot and Abraham is symbolic of the separation of the fleshly and the spiritual man. "And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth; and then shall thy seed also be numbered." Genesis 13:16. Here God told Abraham to separate from Lot and Lot to go his way and he, Abraham, go his and he would make the seed of Abraham as the dust of the earth. That is, that Abraham's seed should outnumber the dust of the earth. Here Lot represents the fleshly man and Abraham the spiritual man; and his seed represent God's children created in His own image.

"That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed. For this is the word of promise, At this time I will come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father of Isaac; (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated." Romans 9:8-12. Jacob here represents the spiritual man and Esau the fleshly man; and it is Jacob, the spiritual man, whom God created in His own image, whom He elected and chose before the foundation of the world; and it was Esau, the fleshly man conceived of lust and born of woman, whom God knew before the foundation of the world, and before the material creation, who partakes of the spiritual nature of the angels who rebelled against God and His kingdom, that God condemned to death before the physical creation. God said He knew he would fall; that is, he would yields to lust and be conceived by the passion of the flesh. This is the election theologians with their physical and carnal minds have been disputing over through all the ages. God elected to life the spiritual man whom He created in His own, if he will only avail himself of the atoning power of Christ. And condemned to death before the foundation of the world and the material creation, the physical man who was conceived in lust.

"I am the God of Abraham, Isaac and Jacob—the God of Israel—the God of the spiritual man whom I made in my own image saith the Lord, and not of the fleshly man." It is this spiritual man that the Jew as

a race represents. That is what Christ meant when the Pharisees and the Scribes came to Him and asked, When the woman had been married to seven different husbands, whose wife would she be in the other world, and He said unto them, "My Father is the Father of Abraham, Isaac and Jacob," that is the Father of the spiritual man. "In His kingdom they neither marry nor are given in marriage." And when he said, "Again for this cause shall a man leave his father and his mother and cleave unto his wife and their flesh shall be one," He meant to draw the distinction between the spiritual man and the fleshly man and to declare the truth that the spiritual man is of God and made in God's image; and that marriage is a human institution and that the physical man is conceived in lust and anti-spiritual in his nature.

By revelation the Jew was given the spiritual law to govern the spiritual man and the physical law to govern the physical man. The Jew had no hospitals —no jails and no asylums, because by revelation, he was taught to subject the physical man of lust to the spiritual man of life.

But man-made theology has adulterated the Christian system with paganism and made it a religion for the physical senses and the carnal mind and the lust of the fleshly man. And for violating the laws of God and subjecting the spiritual man to the physical man and his lust and carnal mind, Christendom is composed of people who are physical wrecks, mental imbeciles, and criminals, handed down from generation to generation; until the generation living is the subject of the crimes, and lust of generations for centuries.

Oh! that the spiritual man could see and understand this truth, that Christendom might return to the God of Abraham, Isaac and Jacob—to the God of

Isreal—the spiritual man, and worship God, a Spirit by the spiritual senses of the spiritual man and subject the lust of the carnal mind of the physical man to the spiritual man and restore the human race to a state of spiritual happiness—to a state of spiritual consciousness in harmony with the living God and abolish physical sickness—mental imbecility—and crimes from the human race.

CHAPTER XVII.

The Priesthood.

We have seen that Aaron was the first High Priest of the Jews and that Melchizedek was a priest, the forerunner of Christ, without father and without mother and without descent; that he was Spirit manifested in the flesh. The priests of the Jews were taken from the Tribe of Levi. And their duty was to offer up sacrifices. Sacrifices indicated the coming of Christ and His crucifixion upon the Cross. All nations—heathen and pagan—have had their priesthood who offered up sacrifices. It is instinct within the human heart that there is something spiritual within man which is in rebellion against the physical man and he wants to crucify and kill the physical man in order to free the spiritual man who is in bondage to the physical man. By instinct therefore and without revelation, the pagans of all ages and all races had their priesthood to offer up sacrifices. Sacrifice means "the shedding of blood"—and the shedding of blood means the death of the physical man. The sacrifices offered by the priesthood of the Jews were symbolical of the crucifixion of the physical man upon the cross.

God said unto the Jews: "I will make thee a priesthood forever of the living God." This has been mis-

construed into a physical priesthood and ceremonies that had saving virtue for the spiritual man. God did not mean that He would make the physical man a priesthood forever and that there was saving power in the ceremonies and sacrifices offered up by the priests—but He meant to say that the priesthood represented the spiritual man and as he crucified the lust of flesh and the carnal mind of the physical man he became spiritually a priest in God's kingdom. The sacrifices offered up by the priest represented the death of the physical man; the spiritual man, who is life, triumphing over the physical man, who is death. God said that He entered into a covenant with the priesthood forever. In the very nature of things no man or class of men, physically, could live forever. It was the spiritual man that liveth forever whom God was addressing and whom He declared that He entered into covenant with as a priesthood; i. e., the priesthood of eternal life.

"To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:4-5). "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen" (Rev. 1:5-6).

"And they sung a new song, saying, Thou art worthy to take the book, and open the seal thereof; thou wast slain, and hath redeemed us to God by thy blood out of every kindred, and tongue, and people,

and nation; and hast made us unto our God, kings and priests: and we shall reign on the earth" (Rev. 5:9-11).

Here we see that the priesthood is a spiritual state and every man is a priest who crucifieth the power of the flesh and enters into spiritual harmony and spiritual life with God. That is, it is the spiritual man whom God made in His own image and who denies the lust of the flesh, the carnal mind and the power of the physical man and liveth in spiritual harmony with God and God's spiritual kingdom, who is the priest. Melchizedek being perfect Spirit manifest in the flesh without the lust of the flesh was the forerunner of Christ as the Chief Priest of the spiritual kingdom. Aaron was the first High Priest and all the sacrifices offered up by him and the priesthood and the tribe of Levi simply represented that only Christ, the Chief of Priests, could enter absolutely into the spiritual life and light of God's spiritual kingdom. All of the offerings and sacrifices of the priests were only symbolical and passed away when the Chief Priest, the Christ in his fleshly nature, was offered up and sacrificed upon the Cross. By the sacrifice of the fleshly man of the Christ, all of God's children whom He made in His image, can become priests in His spiritual kingdom by entering into a state of spiritual consciousness in harmony with God's spiritual Kingdom—Light and Life. Christ, His Son, in His spiritual nature, was the Chief of Priests, i. e., perfect Spirit, Light and Life. All of God's children made in His image by denying the fleshly man and partaking of the spiritual life of the Chief Priest—the Christ—and of God and His spiritual kingdom, can become spiritual priests in God's kingdom. It was this spiritual man whom God entered into a covenant with that He would make a priest

forever—for only Spirit is eternal. It was not the flsehly man with the seeds of death within him, conceived in passion, and born of woman and who is at enmity wtih God and His spiritual kingdom or any class of men or sect or tribe that God entered into a covenant with to make priests forever.

The poor weak physical man in lust conceived and born of woman and all of his offerings and sacrifices must soon pass away and never know God's kingdom or spiritual life and light. But the spiritual man whom God created in His own image, who denies the flesh, the lust of the physical man, and partakes of spiritual life and comes into a state of spiritual consciousness through the crucification and the death of the physical nature of the Christ on the Cross, who was the Chief Priest in God's spiritual kingdom, will enter into a state of spiritual life and will become a Priest forever in God's spiritual kingdom.

Christ as such Chief Priest surrendered unto death as to the fleshly man and survived unto life as to the spiritual man. The Natural birth is unholy and it was the sacrifice for the sins of the carnal mind that Christ as the Chief Priest suffered in His fleshly nature on the cross. "And the Lord spake unto Moses saying, Speak unto the children of Israel saying: If a woman have conceived seed and born a man child; then she shall be unclean seven days; according to the days of separation for her infirmity shall she be unclean. And in the eighth day, the flesh of his foreskin shall be circumcized. And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing nor come unto the sanctuary until the days of her purifying be fulfilled. But if she bear a maid child, then she shall be unclean two weeks as in her separation; and she shall continue in

the blood of her purifying for three score and six days. And when the days of her purifying are fulfilled for a son or a daughter, she shall bring a lamb of the first year for a burnt offering and a young pigeon or a turtle dove for a sin offering unto the door of the tabernacle of the congregation, unto the priest—who shall offer it up before the Lord and make an atonement for her and she shall be clean from the issue of her blood. This is the law for her that hath born a male or a female. And if she be not able to bring the lamb, then she shall bring two turtle doves or two young pigeons; the one for the burnt offering and the other for the sin offering; and the priest shall make atonement for her and she shall be clean" (Lev. 12:1-9). Here we see the conception of the physical man is contrary to God's spiritual laws and His spiritual kingdom and that this was the fall of man; that lust and sexual passion is anti-spiritual and partakes of the nature of the fallen angels who are in rebellion against God's spiritual kingdom. That the atonement is the destruction of this physical man with his lustful nature and carnal mind and the destruction of his power over the physical man and placing the spiritual man in harmony with God's spiritual nature. That the priestly office is the spiritual man, through the power of the Spirit triumphing, over the fleshly man. That the conception of the physical man is contrary to God's spiritual kingdom, is the cardinal principle of the Atonement and Redemption and the misconstruction and misinterpretation which has declared the physical conception and birth divine, has been the fatal error of the theologians of all the ages. Christ, as the Chief Priest in redeeming the spiritual man from the power of the physical man conceived in lust, triumphs spiritually over the power of the flesh. "For verily he took not on him

the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren that He might be a merciful and faithful High Priest in things pertaining to God—to make reconciliation for the sins of the people" (Hebrews 12:16-17).

Here we see that Christ took on Him the seed of Abraham; that is, the nature of the spiritual man, for the seed of Abraham represents the spiritual man, and as High Priest triumphed over the flesh, its lust and power, just as every spiritual child of God must by the power of the Spirit triumph over the fleshly man, his lust and carnal mind.

"The Lord hath sworn and will not repent—thou are a priest forever after the order of Melchizedek" (Psalm 110:4). Melchizedek was a perfect manifestation of the Spirit in the flesh without the beginning of days or the end of time; without father or mother and without descent. He was Spirit—therefore eternal life. Here, the Scriptures declare that as such he was the forerunner of Christ, the Chief Priest who in His spiritual nature was perfect Spirit manifested in the flesh without lust and passion; and that each one of God's children spiritually is a priest after the order of Melchizedek; that is the spiritual man whom God created has neither natural father or mother, nor descent nor the beginning of days, nor the end of time; that the spiritual man that God created in His own image is Spirit and therefore eternal, and as he triumphs over the fleshly man and denies the carnal mind and the lust of the fleshly man and lives in harmony with God's spiritual nature, he is a priest after the order of Melchizedek. The sacrifices of Aaron and the Hebrew priests were shadows of this reality. "Seeing then that we have a great High Priest that has passed

into the heavens: Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with a feeling of our infirmities but was in all points tempted as we are, yet without sin" (Hebrews 4:14-15).

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchizedek" (Hebrews 6:19-20). "If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron?" (Hebrews 7:11).

Here we see that the Levitical priesthood of the Jews was a mere shadow of the reality of the spiritual priesthood of the Christ as Chief Priest; and the Spirit of God's children whom He made in His own image as they crucify the power of the flesh and partake of spiritual life. The priestly state is a spiritual state and priestly power is spiritual power. It is the power of the Spirit in crucifying the power of the fleshly man and partaking of spiritual light and life. Every child of God whom He created in His own image is a priest when he crucifieth the lust and the passion of the physical man and partaketh of spiritual light and life.

"And behold the veil of the temple was rent in twain from top to bottom; and the earth did quake and the rocks did rent" (Matt. 22-51). Here we see when the Christ was crucified upon the cross, that is, when the fleshly man died with his lust and passion and the spiritual man triumphed with his light and life, the veil of the temple was rent in twain. Under the Jew-

ish priesthood, none could enter the Holy of Holies except the Chief Priest. Of course, the Holy of Holies represented absolute spiritual life and the Chief Priest was the shadow, and the figure of the Christ the Chief Priest, who was to come with absolute spiritual life and complete power over the fleshly man. When the Chief Priest—the Christ—died in His fleshly nature on the Cross, He triumphed in His spiritual nature absolutely over the fleshly man. Spirit triumphed over the matter; life over death and as the veil was rent in twain every child of God made in God's image could enter the Holy of Holies, i. e., into spiritual life and light and God's spiritual nature.

The Crucifixion on the Cross was the completion of the reality of which the Jewish Priests, with their formalities and sacrifices, were but shadows and symbol. When Christ died on the cross in His fleshly nature, these symbols and formalities passed away without virtue. When Christ died upon the Cross, the fleshly man was conquered by the spiritual man, Spirit triumphed over nature, Life over death, and every child of God—the spiritual man whom God created in his own image—could enter into the Holy of Holies, into spiritual Light and Life, into God's spiritual kingdom and become a priest forever, after the order of Melchizedek;—Perfect Spirit—perfect Light —perfect Life—God's child made by God in His own image.

CHAPTER XVIII.

The Immaculate Conception—The Crucifixion—The Resurrection—The Atonement—Baptism —Conversion and Regeneration, and the Trinity.

(*Immaculate Conception.*)

This is the cardinal question of Christianity. It is the issue. Upon it the truth of Christianity stands or falls. Was Jesus conceived and born of Mary without a natural father? If so, then He was no mere man; He was not human but Divine and was what He claimed to me, the Son of the living God. If He had a natural father and was conceived as the other members of the human family, then He was a fraud and the Christian system is a falsehood and untrue.

Man-made theology and the so-called orthodox theologians have confessed themselves out of court; they have confessed judgment to the agnostic and aethestic world by claiming that marriage is an holy institution and one of the sacraments of the church and that the human birth is holy and sacred. If marriage be a sacrament of the church and human conception and the birth of the natural man sacred and spiritual, then there was no need of Christ being miraculously conceived and man needed no redemption.

All admit as a historical fact that Jesus Christ

existed; if man's natural birth is spiritual, Christ was no more spiritual than any other man. If marriage be a spiritual institution, human conception and birth holy, then man needs no Redeemer and every man is as much Divine as Christ.

We deny that marriage is a spiritual institution, conception and birth spiritual, but natural conception and birth originates in the power of the lust of the flesh and is contrary to everything that is spiritual and to every law and nature of God's spiritual kingdom.

Therefore, where the spiritual man, whom God made in His own image, yielded to the lust of the fleshly man he took the nature of the darkness of the fleshly man into his spiritual consciousness. He partook of spiritual death and needed redemption, atonement and salvation.

We contend by authority of revelation and by natural law that Jesus Christ was conceived and born without a natural father. While we have revelation as our authority for His divinity, His divine nature is sustained by natural law. Natural law sustains His divinity with as much authority as revelation. Wipe out all revelation, destroy the Bible as a book of inspiration and give us His teaching as matter of record and we can sustain His divinity by natural law.

The material universe is produced by the law of lust, which is anti-spiritual and contrary to the laws of the spiritual universe, therefore there is no harmony between Spirit and matter, between the physical creation and the spiritual creation; they are in conflict with each other. Man born of natural parents takes into his spiritual consciousness the law and the nature of lust which darkens to his spiritual light and is death

unto his spiritual nature. The spiritual man made in God's image, manifested in the flesh, by passion and the law of lust, inherits and innately takes into his spiritual consciousness the law of lust and the carnal mind of the physical man. He cannot see with perfect spiritual vision nor hear with perfect spiritual ears nor understand with perfect spiritual understanding; he is not in perfect harmony with the spiritual nature of his Maker.

Therefore Socrates, Plato, Confucius and Buddha and all of the great mental and spiritual minds of the human race who were born of natural parents, by the law of pasion and lust, could not teach absolute spiritual truth and understand with perfect understanding the spiritual nature of God. They reached nearer spiritual perfection than the great masses of the human family and therefore were not understood by the carnal mind of the rest of the human race. But they could not understand absolutely the spiritual nature of God. They were not perfect spiritually. They were manifested in the flesh by the law of passion and lust and their spiritual natures were not in absolute harmony with God's spiritual kingdom and spiritual laws. Christ was the only Teacher that ever taught absolute spiritual truth and understood it with absolute spiritual understanding. Infidel, agnostic, materialist, atheist, all admit that His teachings are the highest standard of truth ever given to the human race. The agnostic and the infidel world admit that His teachings are of such perfect nature that human nature cannot live up to them or fully understand them. The agnostic and the atheistic world admit that His teachings were the best code that was ever given to the human race to govern and regulate the human family.

Moses, nor the Prophets, whom it is claimed, and

correctly so, were inspired, never understood spiritual truth or taught spiritual things as did Christ; because in their human nature they were conceived by the power of lust and therefore could not be absolutely in harmony with spiritual laws and the spiritual truth while the spiritual man existed in the material man.

Christ's teachings were contrary to all human nature and to the carnal mind. Every truth that He taught and every principle which He declared to be divine truth was contrary to human nature and to the human mind. The human mind could not understand Him and could not comprehend His teachings and human nature was and ever will be at war with the truths which He taught. His teachings could not be understood by the Scribes and the Pharisees and the priesthood; they were in conflict with what these men taught, with their lives and human nature. There is no compromise with the truths that Christ taught and human nature; the human man and the human mind will ever be at war until the end of time with his teachings, and why? Because He was divine—He was Spirit manifested in the flesh without the law of lust and sexual passion; and the human man with his carnal mind conceived in lust and passion is of the opposite nature and cannot understand spiritual things nor enter into the state of spiritual consciousness of the Christ, who was absolute Spirit.

Christ had not the learning, nor the scholarship of the great thinkers and spiritual minds of the world. Socrates, Plato and Aristotle, Confucius and Buddha and other great spiritual and mental teachers of the world, were the perfection of all that learning, mental training, moral comprehension of a great civilization could teach them, yet none

of these men approached or approximated the teachings of the Christ; all of their teachings had some of the human nature and the human mind in them. And why? Because they were Spirit manifested in the flesh by the law of lust and passion and therefore could not enter into a state of absolute spiritual consciousness. Human nature and the carnal mind, lust and passion of the flesh entered into their state of spiritual consciousness and therefore their lives and their teachings were imperfect.

Every truth that Christ taught is absolutely at issue with human nature and the human mind. Human nature never has and never can be reconciled and made to harmonize with His teachings. The carnal mind never has and never will understand His teachings.

We are taught in the 12th chapter of Leviticus that the mother of a natural child, after conception and birth, had to make sacrifices for the conception and birth of the natural child. And why? Because the human child is conceived and born of lust. The lust of the flesh is in conflict with God and God's spiritual nature, therefore every human child born of natural parents is conceived in lust and sin. For this sin, we are taught, the mother had to bring her sacrifices to the altar, which represented spiritual repentance—that is, the mother repented spiritually for the physical conception of the human child and the yielding to the law of lust by which the human child is conceived and borned. Out of this truth circumcision was established as a law with the Jews. Circumcision means "the shedding of blood," and the generative organ of the male child was circumcised, representing the shedding of blood; which represents death—death of the physical man and the loss of his power over the spiritual man. This circumcision likewise has a spiritual mean-

ing. The Scriptures teach us the circumcision of the heart, which means the spiritual man conquering and putting to death the physical man with his lust and passion. Had Christ been conceived by the law of lust and natural parents, the power and the nature of lust and the carnal mind would have entered His spiritual consciousness and He would not have been in absolute harmony with God's spiritual nature and spiritual attributes and His teachings spiritually would not have been absolute perfection and in all things absolutely contrary to human nature and in conflict with the human man and the human mind.

Every thought He uttered—every truth He taught —every principle He declared, and every element of His life was in absolute conflict with human nature and the human mind. And upon this fact the truth of Christianity rests absolutely secure.

There was not anything human in His life nor anything human in anything He taught. No human that ever lived can live up to His teachings. No human being can reach that degree of spiritual life and spiritual truth which He taught. The best human being that ever lived or ever will live cannot reach that perfection of truth which He taught, and why? Because the man born of natural parents is Spirit manifested in the flesh by the law of lust which is contrary to the attributes of God's nature; and Christ was manifested in the flesh, perfect Spirit in harmony with the spiritual attributes of God's nature, without the law of lust and the attributes of the carnal mind entering his spiritual consciousness. Hence the Sermon on the Mount was the most perfect utterance of truth ever given to this world—it was spiritual perfection and no human mind can approximate it—and no human being live up to it. It was perfect Spirit manifested

in the flesh without the law of lust declared unto men. His Sermon on the Mount was God speaking through His Son whom He manifested in the flesh without the law of lust and therefore perfect spiritual truth manifested unto men. Hence God's children manifested in the flesh by the law of lust cannot fully comprehend it nor live up to it.

Natural law declares by the very nature of things that Christ was Spirit manifested in the flesh without the law of lust—that he did not have a natural father; that the attributes of lust and the carnal mind never entered His spiritual consciousness.

When the infidel and the atheistic world can harmonize His life with the lives of the remainder of the human family—when they can harmonize His life with the lives of the best men that ever lived—then they can attack His Divinity. When the agnostic and the atheistic world can create a system of philosophy which will produce a race who can and will live up to the truth of His teachings—when they can find one man—one human being who can fully comprehend the spirit of His teachings and live up to the truth as He taught it, then they can place in issue His Divinity. But until then they must remain silent.

But the same natural law of lust which declares the Divinity of Jesus Christ, likewise destroys every system of orthodox theology and establishes beyond question that marriage, natural conception and birth are human and anti-spiritual in their nature. They are contrary to the spiritual attributes of God's nature and His spiritual kingdom. The very law upon which the truth of the Divinity of Christ stands destroys orthodox theology—the law of the lust of the fleshly man.

The writer is too good a lawyer to have first in-

voked revelation as authority for the divinity of Jesus Christ, for the infidel and atheistic world denies the truth of revelation and the Bible. Therefore we could not quote as authority the subject matter, the very truth of which is at issue. We accept the Bible as a revelation but they do not. But having established the divinity of Jesus Christ by natural law, we now offer in evidence Revelation as secondary evidence.

"Therefore the Lord Himself shall give you a sign, behold a virgin shall conceive and bear a son and shall call his name Immanuel" (Isaiah 7:14). Immanuel means "God with us," which is perfect Spirit—a perfect spiritual being with all the attributes of God's spiritual nature manifested in the flesh. "And he shall pass through Judah; and he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, Oh, Immanuel" (Isaiah 8:8). Here the prophet Isaiah seven hundred and sixty years before Christ foretold of His immaculate conception and birth. Will any human mind explain to us, except by the law of revelation, how he foretold this spiritual truth? "Now the birth of Jesus Christ was on this wise; when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name JESUS; for he shall save His people from their sins. Now all this was done, that it might be fulfilled which was spoken

of the Lord by the Prophet, saying, Behold, a virgin shall be with child and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her first born son; and he called His name Jesus" (Matt. 1:18-25).

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, and of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary, for thou hast found favor with God. And behold, thou shall conceive in thy womb, and bring forth a Son, and shall call His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing whichshall be born of thee shall be called the Son of God" (Luke 1:26-35). We observe here, "That He shall reign over the house of Jacob forever and of His kingdom there shall be no end"; that is, He shall reign over the house of Jacob, the spiritual man whom

God created in His own image, and there is no end of spiritual life. Spirit is eternal.

"Which was born not of blood nor of the will of the flesh nor of the will of man but of God" (John 1:13. "The Word which God sent unto the children of Israel, preaching peace by Jesus Christ; He is Lord of all" (Acts 10:36). "And he was clothed in vesture dipped in blood and His name is called THE WORD OF GOD" (Rev. 19:13). "And He hath on His vesture and on his thigh the name written KING OF KINGS AND LORD OF LORDS" (Rev. 19:16).

Thus we see that Holy Writ agrees with natural law that Jesus Christ was Immaculately Conceived and gives us the record. *By authority of natural law and of revelation we float the old ship Zion into the harbor of a spiritual and Immaculate Conception and rest her on the eternal Rock of Ages and while the winds of infidelity and of lust howl and storm, beat and rage until they sink side by side every ship of agnosticism and atheism and man-made theology, created by the physical senses and the lust of the carnal mind, the old Ship of Uion rests steadfastly, anchored serenely on the Rock of Ages throughout eternity.*

Christ was the seed of the woman, that is, he partook of the fleshly nature without the law of lust and passion entering His spiritual conscience (That is, he did not have a natural father). This was necessary for the Atonement; that is, it was necessary for Him a perfect Spirit, with all the spiritual attributes of God, to be manifested in the flesh without lust (without a natural father) and to triumph over the flesh in order to reconcile the spiritual man, whom God created in His own image and who had been manifested in the flesh by the law of lust, with God's spiritual kingdom —to make man at-one-ment with God. "And I will

put enmity between thee and the woman and between thy seed and her seed and it shall bruise thy head and thou shalt bruise his heel" (Genesis 3:15). "Thy seed" here refers to the fleshly man and means the fleshly man who is produced as the result of the law of passion and lust. "And her seed" means Christ who should be conceived without a natural father—Spirit in the flesh without the law of lust. And "The Enmity" here means the war between the spiritual man and the fleshly man; and Christ was Spirit manifested in the flesh without the law of lust, and therefor lust never entered His spiritual consciousness.

"How long wilt thou go about, oh, thou backsliding daughter? For the Lord hath created a new thing in the earth. A woman shall compass a man" (Jeremiah 31:22). Here the birth of Christ by a woman without natural law and without lust and passion is foretold by the Prophet. That He should be flesh and yet possess all the spiritual attributes of God's nature, was prophesied because He was to be and was conceived by the power of the Holy Ghost and manifested in the flesh without passion. "And behold thou shall conceive in thy womb and bring forth a son and shall call his name Jesus" (Luke 1:31). Christ was perfect Spirit with all the attributes of God's spiritual nature manifested in the flesh without passion and lust, therefore the law of lust never entered His spiritual consciousness; yet having been born of a woman, He partook of the nature of the flesh and could reconcile God's spiritual children whom God created in His own image with God and God's spiritual kingdom by triumphing over the flesh and the law of lust. This is the reason He was born of a woman, that is, that He might partake of the nature of the flesh. And He was born without a natural father that His spiritual life

might contain all the spiritual attributes of God's spiritual nature. If He had had a natural father, the law of lust would have entered His spiritual consciousness and He would not have remained in perfect harmony with God's spiritual kingdom and would not have contained all the spiritual attributes of God's spiritual nature. "But when the fullness of the time was come, God sent forth His Son made of a woman, made unto the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5). Here we have the record of Christ's manifestation in the flesh without lust and containing all the spiritual attributes in His nature of God and yet partaking of the fleshly nature of the material man and thereby redeeming the spiritual man from bondage to the law of the fleshly man and reconciling the spiritual man in perfect harmony with God. The spiritual man having been manifested in the flesh by the law of lust took into his spiritual consciousness the attributes of the carnal mind and the fallen angels and therefore was out of harmony with God's spiritual nature and could not live up to the attributes of God's spiritual kingdom. He was condemned under the law: he had within his spiritual consciousness the attributes of lust of the fleshly man. Christ having been manifested in the flesh without lust remained in perfect harmony with God's spiritual kingdom and had all the spiritual attributes of God's spiritual nature and triumphed over the fleshly man.

In His fleshly nature He died unto the law of the flesh; in His spiritual nature, He lived in harmony with every law of God's spiritual kingdom. The depravity of the human man with his lustful nature, when taken into the consciousness of the spiritual man, made the Atonement necessary in order to restore the

spiritual man whom God created in His own image back to harmony with God's spiritual kingdom and God's spiritual nature.

The lust of the physical man was the temptation of the Christ; was the power of the carnal mind knocking for admission to His spiritual consciousness. The lust of the flesh is the spiritual nature of the fallen angels and spiritually speaking is spiritual death as well as physical death. Every funeral that slowly moves in solemn procession to the City of the Dead declares the irrefutable evidence that the lust of the flesh is death. "For this cause thou shalt return to dust."

It was this power of lust personified in the nature of the fallen angels, which is called "the Devil," that attempted to tempt Christ. When He cast out devils He cast out this power of lust manifested in anti-spiritual thoughts. It was the thoughts of the carnal mind and the power of the lust of the flesh that He cast out from the spiritual consciousness of the spiritual man when He cast out devils. These thoughts of lust of the carnal mind in the consciousness of the spiritual man possess the spiritual attributes of the angels who rebelled against God—they were devils; and Christ cast them out from the mind and the spiritual consciousness of the spiritual man.

He was tempted in the flesh, but the law of lust and the attributes of the carnal mind never entered his spiritual consciousness and that is what the Scripture means when it says, "He was tempted in all things as we are yet was without sin." Christ Himself defined the power and the nature of the law of lust and the carnal mind entering the spiritual consciousness of the spiritual man when He said, "But I say unto you that whosoever looketh on a woman to lust after her com-

mitteth adultery with her already in his heart" (Matt. 5:28). Here Christ defines the power of the lust of the natural man and declares when it enters into the state of spiritual consciousness, that it destroys spiritual life; that is, the lust of the fleshly man is death, and the Spirit of the spiritual man is life. That is what the Devil did in tempting Christ, or rather attempted to do. The Devil being the lust of the natural man, tried to enter into the state of the spiritual consciousness of Christ. When Christ went into the wilderness and fasted forty days and forty nights, the tempter came to Him; and, of course, "tempter" means Devil; then the Devil, being the attributes of lust of the natural man, knocked at the door of Christ's spiritual consciousness. "Then the devil taketh him up into the Holy City, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thy self down; for it is written He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written, Thou shalt not tempt the Lord, thy God. Again, the devil taketh him up into an exceedingly high mountain, and showeth him all the kingdoms of the world, and the glory of them; and said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence Satan. For it is written, Thou shalt worship the Lord thy God, and him only shall thou serve. Then the devil leaveth him, and behold, Angels came and ministered unto him" (Matthew 4:5-11).

The Holy City herein mentioned into which the devil carried Christ, was the spiritual conscience of Christ and dwelleth in every child made in God's image. It was this Holy City—spiritual consciousness,

—that the devil, which is the lust of the flesh, was attempting to enter—Christ's spiritual consciousness. But Christ having been conceived without lust, the law of lust and the carnal mind could not enter His spiritual consciousness. All of the kingdoms of this world and the glory of them mentioned here, of course, means the power of the fleshly man and the attributes of the carnal mind. It was the glory of material creation which is anti-spiritual that the devil, that is, the lust of the fleshly man, offered to the Christ, who partook of all the spiritual attributes of God. It was the glory of the lust of the fleshly man, trying to conquer the life of the spiritual man. It was a contest between Spirit and matter, between the lust of the fleshly man and the Life of the spiritual man. And Christ, having been born of a woman, His perfect spiritual nature having all the spiritual attributes of God, the lust of the flesh could not enter His spiritual consciousness, and destroy any of these spiritual attributes. Yet having been born of a woman, His perfect spiritual nature was manifested in the flesh, and conquered the law of the flesh and hence He was able to say, "Get thee hence, Satan." That is, He was able to close His spiritual consciousness against the lust of the fleshly man and the carnal mind and forever exclude them from His spiritual consciousness and the spiritual kingdom and the spiritual attributes of God's nature.

We therefore see that the Divinity of Jesus Christ and His Immaculate Conception are established both by natural law and by revelation.

Crucifixion.

To crucify means "to subdue, to mortify," "to destroy the power or the ruling influence." That is what Christ did when He was crucified on the Cross. That is, He destroyed the power and the ruling influence of

the lust of the fleshly man and the carnal mind in the spiritual consciousness of the spiritual man. It was the Adam man that died on the cross, the Christ man lived. The fleshly man with all of his lust and carnal mind died and the spiritual man with His spiritual life lived. The lust of the physical man and his carnal mind were destroyed on the Cross in the consciousness of the spiritual man; this was "The Atonement;" the law which demanded spiritual perfection and which the spiritual man, who is manifested in the flesh by the power of lust, could not fulfill because the law of lust had entered his spiritual conscience. The demands of the law were fulfilled on the Cross and lust was destroyed in the spiritual consciousness of every child of God, whom He made in His own image, who partakes of Christ's Atonement and makes it personal within his own conscience.

"Now from the sixth hour, there was darkness over all the land until the ninth hour; and about the ninth hour Jesus cried out in a loud voice, saying, My God, My God, why hast thou forsaken me? and behold, the veil of the temple was rent in twain from bottom to top and the earth it quaked and the rocks rent" (Matt. 27:46-51). "And Jesus cried in a loud voice and gave up the ghost and the veil of the temple was rent in twain from top to bottom" (Mark 15:37-38). "And it was about the sixth hour and there was darkness over all the earth until the ninth, and the sun was darkened and the veil of the temple was rent in the midst" (Luke 23:44-45). It was the Adam man—the man conceived of woman and created by the law of lust who died on the Cross. When the material man died on the Cross he lost his power and corrupting influence and the reign of darkness within the conscience of the spiritual man was destroyed. God's

spiritual kingdom and God's spiritual nature overcame the nature of the angels who rebelled against His spiritual kingdom when the fleshly man died on the Cross. The earth was shrouded in darkness, Spirit overcome matter and Life overcame death. The Christ overcame the Adam man.

"And the veil was rent in twain"; the veil here mentioned enclosed the Holy of Holies and none could enter the Holy of Holies except the Chief Priest during the Mosaic dispensation. "The temple" is every man's material body in which dwells the spiritual man made in God's image; and the spiritual man, spiritual consciousness, is the Holy of Holies. No man could enter into his own spiritual consciousness in a perfect state of spiritual life, who is conceived of the law of lust, until the Adam man died and the power of lust was destroyed in his spiritual consciousness. The Chief Priest was the symbol and the forerunner of The Christ. None could enter the state of perfect spiritual consciousness in absolute harmony with God's spiritual nature except The Christ; but when The Christ died upon the Cross in the flesh, the rule and darkness of the lust and carnal mind of the physical man within the conscience of the spiritual man was destroyed, and every child of God whom He made in His image became a priest, and by partaking of the spiritual nature of The Christ, could enter into the Holy of Holies of his own spiritual consciousness and commune with God and know God's spiritual kingdom, spiritual laws and spiritual nature. The veil was rent in twain, and the power of lust and the carnal mind of the fleshly man which prevented the spiritual man from entering into a state of spiritual consciousness was destroyed from the consciousness of the spiritual man and spir-

itual man could enter into the Holy of Holies of his own spiritual nature.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that we should not henceforth serve sin" (Romans 6:6). "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20). "And they that are Christ's have crucified the flesh with affections and lust" (Gal. 5:24). The Adam man was death, the Christ man was Life. The Adam man was conceived in lust, the Christ man by the power of God. The Adam man with his nature of lust and death, died on the Cross—the Christ man who possessed all the attributes of God's spiritual nature, lived and reigneth forevermore. The Adam man with his carnal mind and lustful nature, and who represents the spiritual attributes of the angels who rebelled against God's spiritual kingdom, lost his power in God's spiritual kingdom and within the spiritual consciousness of God's children, whom God created in his own image, when Christ in this fleshly nature died on the Cross. The angels who rebelled against God's spiritual kingdam lost their power in their rebellion against God and His spiritual kingdom, when the fleshly man died on the Cross and the Christ man lived. That is what Christ mean when He said to Peter, "Flesh and blood hath not revealeth it unto thee, but my Father which is in heaven." That is, the fleshly man with his power of lust has lost his power over God's spiritual children. The fleshly man with his lust and carnal mind represents the nature of the angels who rebelled against God's spiritual kingdom; and when Christ died upon the Cross in His fleshly nature, these angels who re-

belled against God's kingdom lost their power over God's spiritual children and His spiritual kingdom. And God's children can enter into the Holy of Holies and commune with their Father. Flesh and blood have lost their power over the spiritual man. The fleshly man died and the spiritual man liveth forever.

"Then answered all the people and said, His blood be on us and on our children" (Matt. 27:35). The Jew is a symbol of and represents the spiritual man, whom God created in His own image. They are God's chosen people. This spiritual man created in God's image is God's chosen child. The Jew from the day of the Crucifixion has been persecuted and scattered over the earth. The spiritual man is daily being persecuted by the lust of the fleshly man. "His blood be on us and our children," that is, the crucifixion of the fleshly man represents the shedding of blood, and the shedding of blood represents death. And hence the fleshly man, while persecuting the spiritual man, is daily dying, and will until the end of time. The blood of the Christ, the fleshly man on the cross, is on the children of the Adam man, who are daily persecuting the spiritual children of God, created in His own image; yet the spiritual children of God are living and will continue to live, and the fleshly man is dying and will continue to die until the end of time, when all of God's children will be set free from the bondage of the fleshly man. The Jew is a figure and symbolic of a great spiritual truth and the world does not understand it. The Jew as a race bears irrefutable evidence to the revelation and inspiration of the Bible and the Divinity of Jesus Christ. The Crucifixion means finally, the destruction of the power of the fallen angels and the death of the Adam man, and eternal life for the spiritual man, whom God created in His image.

The Crucifixion represents death and life, death to the Adam man and life to the spiritual man. It represents the destruction finally of the material universe and the eternity of the spiritual universe.

Resurrection.

Resurrection primarily means Life, not physical life, but spiritual life. It was the spiritual man, Christ, who arose from the grave. The Adam man born of a woman, and conceived in lust, when he dies, is dead, but the God man made in God's image is resurrected, that is, liveth, and continues to have life. The physical man conceived in lust and born of a woman, cannot inherit the kingdom of God. Flesh and blood cannot inherit the kingdom of heaven. Man-made theology has been trying to save the physical man conceived in lust and born of woman and has declared that he would be resurrected. Thus man-made theology has been teaching a physical god to the physical senses of a physical man. God says, "All things shall pass away except my word," "My word," here comes from the Greek word "logus," which means "expression;" and He expressed Himself to His children, that is, to His spiritual children in His Son, the Christ who possessed all the spiritual attributes of the Father, and God declares that His word shall never pass away, that is, the light and life of His spirituality, as expressed through His Son to His spiritual children, whom He made in His own image. The material creation therefore will pass away; there was a time when all was Spirit, when matter did not exist. The time will come when matter will cease to exist, when all will be Spirit. How is the physical man going to be resurrected and live eternally? When the physical man dieth he returneth to dust. "From dust wast thou taken and to dust thou shalt return." But the

spiritual man shall live, shall have life. Resurrection is life and the spiritual man shall have life eternally. "As for me, I will behold thy face in righteousness I shall be satisfied when I awake with thy likeness" (Psalm 17:15). Here the Psalmist foretells of the resurrection, that is: declares that he will be satisfied when he awakes in God's likeness. That is to say that he will be satisfied, when he, the spiritual man, shall awake in absolute spiritual life and likeness of God, the Father, who made him. "But as touching the resurection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living" (Matt. 22:31-32). Here Christ declares that it is not the physical man that is resurrected, but the spiritual man, whom God created in His own image. He here declares that God is not the God of the dead, that is, not the God of the physical man—conceived of lust and born of woman—but the God of the spiritual man—whom God made in His own image, and that it is this spiritual man whom God resurrects and unto whom God gives life. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29). Grave, here means death, that is, all who have separated from the physical man, that is, every child of God, shall come forth and "they that have done good, unto the resurrection of life," that is, shall be given life, spiritual life, according to the attributes of God's spiritual kingdom; "and they that have done evil, unto the resurrection of damnation." That is, those who have taken lust and the carnal mind

of the natural man into their spiritual consciousness, shall be denied spiritual life and light. The resurrection is life. "And their eyes were opened and they knew him and he vanished out of their sight" (Luke 24:31). Here we have Christ appearing to His Disciples after the Resurrection, and manifesting Himself to their physical senses and then disappearing in His spiritual nature. They couldn't understand the spiritual resurrection of the spiritual body, and He appeared to their physical senses to convince them of the truth of Resurrection, and He said unto them, "Why are ye troubled and why do thoughts arise in your hearts? Behold, my hands and my feet, that it is myself, handle me and see, for Spirit hath not flesh and bones, as ye see me have" (Luke 24:38, 39). Here we have Him appearing again after the Resurrection and manifesting Himself to their physical senses in order that He might convince them of the truth of the Resurrection, but after He had manifested Himself to their physical senses, He withdrew from them as a physical personality and assumed His spiritual nature and spiritual body and spiritual personality. It was Christ, the spiritual man, who was resurrected. It was Christ, the spiritual man, who appeared to His disciples in the upper chamber. It was Christ, the spiritual man, who appeared to Paul after the Resurrection and not Christ, the fleshly man. It is not the man conceived in lust and born of a woman that is resurrected to eternal life, but the Man made by God in His own image. As Paul puts it, "There is a natural body and a spiritual body," and it is the spiritual body, the spiritual man, which is resurrected and given eternal life. "For in the resurrection they neither marry, nor are given in marriage, but are as the Angels of God in heaven," (Matt. 22:30). Here Christ declares that flesh and

blood—the material man—is never resurrected, but the spiritual man whom God made in His image, is resurrected, and that the spiritual man when resurrected, that is, when separated from the physical man, is given spiritual life and light and the spiritual attributes of Angels; the spiritual man is resurrected unto eternal life with the spiritual body. "Then the same day at evening, being the first day of the week, when the doors were shut where the Disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you" (John 20:19). Here we have Christ appearing after the Resurrection in His spiritual body to His Disciples and manifesting Himself to them in His spiritual nature and in His spiritual body. It was the Christ, the Son of God, who possessed all the spiritual attributes of His Father, who was resurrected, and liveth in His spiritual nature. It is the spiritual man whom God created in His own image, that is resurrected and liveth eternally. As Paul puts it, "It is sown in corruption, raised in corruption, it is sowed in mortality and raised in immortality." The body of the physical man is conceived in lust, born of a woman, dieth with the physical man and will pass away with the remainder of the material creation. The spiritual man created in God's image, liveth forever; he is resurrected; that is, is given life—spiritual life—eternal life and eternal light—a spiritual personality, a spiritual consciousness and a spiritual body.

The Atonement.

"Being justified freely by his grace through the redemption that is in Christ Jesus" (Romans 3:24). "So Christ was once offered to bear the sins of many; unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28). "And

he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (1 John 2:2). "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in thy Father's kingdom" (Matt. 26:29). "But into the second went the High Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people; the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" Heb. 9:7-12. Here we see that Christ, the spiritual man, with all the spiritual attributes of God, when He died in the flesh on the Cross, conquered the material man and made the material man dead unto the spiritual man; He drove the power of the man of flesh out of the conscience of the man of the Spirit. He destroyed the carnal mind and its influence over the spiritual mind. He forever separated the man of flesh from the man of Spirit; the carnal mind from the spiritual mind, death from life; matter from Spirit, and made the spiritual man at-one-ment with God; that is, reconciled the spiritual man with God and made him in perfect harmony

with God's spiritual nature and God's kingdom. This atonement is personal to every child of God's whom God made in His own image; who applies it to himself and takes the spiritual nature of Christ into his spiritual consciousness and spiritual mind and excludes the lust of the material man and the power of the carnal mind from his spiritual consciousness, spiritual mind and spiritual nature. This is the Atonement.

Conversion.

The body is a temple in which dwelleth the Spirit of the man whom God made in His own image. This physical body or material temple must perish and after death the spiritual man will possess a spiritual body which will be the spiritual temple. The temple at Jerusalem was a figure of the spiritual temple. "Jesus answered and said unto them, Destroy this temple and in three days I will raise it up" (John 2:19). Here Christ referred to His physical body and told them to destroy the physical body and in three days He would raise it and resurrect it a spiritual body, but the people did not understand Him; they thought He meant destroy the temple of Jerusalem and He would raise it up in three days. They could not understand that all the formalities and the offerings of the priest and the ceremonies of the Jewish religion were figures, and symbolic of spiritual truths and spiritual things. The people of today, and in all ages, have attempted to materialize spiritual things and to materialize God so as to appeal to their physical senses and carnal mind. The Jews did it in their day—the world is doing it today. But God is Spirit and His kingdom is spiritual and His Church liveth in the consciousness of the spiritual man. "Know ye not that ye are the temple of God and that the Spirit

of God dwelleth in you" (Cor. 1:3-16). "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor. 6:19). "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (2 Cor. 6: 16). The natural body, which is a temple in which dwelleth the spiritual man, is imperfect and is at enmity with God. No human building is perfect. The Temple at Jerusalem—the master construction of the ages—as a figure and a symbol of Christ's body, the Temple of God's spiritual kingdom, was imperfect. So is the human man, conceived in lust, which is the temple in which dwelleth the Spirit of God, imperfect. The Scripture teaches us to spiritually conquer and subdue this physical man and subject his lustful nature to the power of the spiritual man; and the carnal mind to the influence of the spiritual mind through Christ, the High Priest and spiritual perfection; which is a command to every child of God created in His own spiritual image to enter into his own spiritual consciousness and worship the living God, and by so doing, to conquer the material man with his lustful nature by the power of the Spirit. That is what Christ meant when He said, "The Kingdom of Heaven is within you." "Conversion" means changing from or turning from; that is, turning from the material man to the spiritual man, from the carnal mind to the spiritual mind. Growing and developing spiritually within your own spiritual consciousness and thereby conquering and subduing the physical man and his lust and carnal mind, is conversion and growing in grace. Conversion is changing from the power of the natural

body to the Spirit within the body. This spiritual growth of the spiritual man in spiritual consciousness and conquering and subduing the physical man with his lust and carnal mind, is a process of evolution; it is growing in grace and is never perfected as long as the natural man is alive. As long as the spiritual man dwelleth in the material man conceived in lust, there is a conflict going on between the spiritual man and the material man; but the gradual and continual development of the spiritual man within his spiritual consciousness and the conquering and subduing of the physical man and the law of lust, the turning from the man of flesh with his power of death, to the man of Spirit with His power of life is conversion.

REGENERATION.

"And Jesus said unto them, Verily, I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28.) "Which were born not of blood nor of the will of the flesh nor the will of man, but of God" (John 1:13). "Jesus answered and said unto him verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God" (John 3:3). "That which is born of the flesh is flesh and that which is born of the Spirit is Spirit" (John 3:6). Here we see that Christ recognizes and differentiates between the spiritual man made in God's image and the physical man conceived in lust and born of woman, and defines their natures; "Regeneration" means to recreate—to reproduce. Here Christ declares the man conceived in lust and born of woman cannot know or enter the kingdom of God, and that the spiritual man whom God made in His own image and who is manifested in

the flesh by the law of lust and takes into his spiritual consciousness the darkness and death of lust and the carnal mind of the physical man, must be destroyed in his physical nature and driven out of his spiritual consciousness; and this is the new birth—the spiritual birth—and it takes place in the spiritual consciousness of every child of God, whom He created in His own image, who personally applies the law of atonement to his own spiritual nature, when the dissolution between the spiritual man and the physical man takes place. Then the spiritual man enters into a perfect spiritual state and is in perfect spiritual harmony with God's spiritual kingdom; and the power of the lust and the carnal mind of the physical man forever is lost and separated from the spiritual consciousness of the spiritual man. "Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the City of my God, which is New Jerusalem, which cometh down out of Heaven *from my God;* and I will write upon him my new name" (Rev. 3:12). Here we have the spiritual man made in God's image, redeemed from the power of the lust and the carnal mind of the physical man, who has entered into perfect harmony with God's spiritual kingdom, partaken of God's spiritual nature and clothed in the spiritual body and spiritual life. Here the child of God has been recreated in the power of the Spirit and has entered into the full possession of his spiritual temple, the spiritual body. This is Regeneration.

Baptism.

Baptism is symbolic in its nature. It represents the death of the physical man and the life of the spiritual man. It represents the death and burial of the

physical man—the spiritual life and spiritual resurrection of the spiritual man. We bury the physical body of the material man. The grave is the end of the physical man; it represents death. So the baptism of the physical man by immersion in water, represents the death of the physical man; and his burial and the coming up out of the water represents the ascension and life of the spiritual man. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answered and said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then He suffered him. And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And, lo, a voice from Heaven, saying, This is my beloved Son in whom I am well pleased" (Matt 3:13-17).

The baptism of Christ represented the death and the grave of the physical man; coming out of the water and the Spirit of God descending, represents spiritual life for the spiritual man. There is no saving power in the form of baptism or in baptism itself, but it represents a spiritual truth. It represents the death of the material man and the life of the spiritual man. Christ died and went into the tomb physically, He lived and ascended into heaven spiritually. The material man conceived in lust must die; the grave is his final home; death is his finality. The spiritual man made in God's image is immortal and must continue to live and as he partakes of the nature of the Christ, he will live in spiritual Light and spiritual Life. Christ was "buried" in baptism; that is, the water

was the grave for his physical body, representing the grave of the physical man at death; and He arose from and out of the watery grave and the Spirit of God descended upon Him, representing spiritual life for the spiritual man as he separates his spiritual nature from the material man; and, finally, when the dissolution comes between the physical and the spiritual man, the physical man goes to the grave, the spiritual man goes into spiritual light and spiritual life, into God's kingdom and God's presence.

THE TRINITY.

God is one God. *"I am that I am,"* was His declaration to Moses, the Prophets and His children. Jehovah was the God of the Jews and Jehovah was the *"I am that I am";* one God. Jehovah is a Spirit Universal Personal Spiritual Intelligence. He filleth all space and all time, He is Life, Light and eternal Truth. "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord" (Jer. 23:24). From Genesis to Revelations, God reveals Himself to His children as one God, a personal God, a Universal Personal Spiritual Intelligence. Christ never claimed to be God, but the Son of God; that is, He possessed all the spiritual attributes of His Father and that He was eternal Spirit and eternal Life and eternal Truth manifested in the flesh by the power of God, that is, by the power of the Spirit. God in expressing Himself to His spiritual children becomes personal to each and every one of them as the Holy Spirit and Holy Ghost. It is God's power of expression to His spiritual children personally which is the Holy Spirit and Holy Ghost. The Holy Spirit and the Holy Ghost is God manifesting Himself personally to His spiritual children and not a separate and distinct personality.

The idea of multiplicity of gods in one was adopted into the Christian system from the pagan religions. All the pagan religions had their multiplicity of gods and the adulteration of these pagan religions with their multiplicity of gods is the source of the Trinity of the Christian religion. The Bible nowhere teaches that God is three persons in one, but it does teach that His Son, the Christ, possessed all the spiritual attributes of the Father and was Divine and that God does manifest Himself and express Himself personally a spiritual Being to His spiritual children and is to them a personal spiritual Being. It is God's expression as a spiritual Being personally to His spiritual children that constitutes the Holy Ghost. The Holy Ghost is God manifesting Himself and expressing Himself as a spiritual personal Being to His spiritual personal children.

"God is Spirit and they that worship Him must worship him in Spirit and in truth" (John 3:4). "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty" (Cor. 2:3-17). "If ye then, being evil, know how to give good gifts to your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13). The Holy Spirit and the Comforter here mentioned is God manifesting His spiritual and personal nature unto the spiritual and personal nature of His children. Everywhere in the Bible He is referred to a Person, as a Spirit and as an individual single personality. "I am the Almighty God, walk before me, and be thou perfect" (Gen. 17:1). God is

not a multiplicity of gods nor a multiplicity of personalities united in one with different characters, attributes and personalities. But God is one God. He is *"the I am that I am."* "I am God Almighty," sayeth the Lord.

Christ never claimed to be God; He claimed to be the Son of God and He was the Son of God. He was all that He claimed to be. He was the Son of God and possessed all the spiritual nature and spiritual attributes of His Father. "No man has seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared him" (John 16).

"And straightway he preached Christ in the synagogues, that he is the Son of God" (Acts 9:20). "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). "These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass" (Rev. 2:18). "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. 11: 27). "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). Thus we see the Scripture treats Christ as the Son of God a perfect spiritual Being with all the spiritual attributes and perfect spiritual nature of His Father who sent Him; this is all Christ claimed. He claimed not to be God, but the Son of God and He was tried and crucified not for claiming to be God, but for claiming to be the Son of God. "And the Word was made flesh, and

dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). Here the inspired writer declares that Christ was the Son of the Father, full of grace and truth—that is, He possessed all the spiritual attributes and the perfect spiritual nature of God the Father. That is what John meant when he said, "In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God" (John 1:1, 2). That is, in the beginning the Word—Christ existed—and was with God and possessed all the spiritual nature, spiritual attributes, spiritual life, spiritual light, and spiritual perfection of God the Father. The same was in the beginning with God. In the beginning, for Spirit is eternal, and before the material creation, Christ the Son was with the Father and in perfect harmony with the Father's spiritual kingdom, spiritual laws, spiritual nature and possessed all the spiritual attributes of God the Father.

Christ was what He claimed to be, Divine, the Son of God.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:16, 17). "The Father loveth the Son, and hath given all things into his hand" (John 3:35, 36). Here we see that the Scripture treats Christ as the Son of God and a separate and distinct personality from the Father; and that the Father committed all things into the hands of the Son. On the Cross Christ cried out, "My God, my God, why hast thou forsaken me?" Here the Son treats the Father as a separate and distinct

personality. Christ was God in that He possessed the spiritual nature and spiritual attributes and spiritual mind of God, His Father. And He was the Son because He was begotten by the Father and existed with the Father before the material creation and from the beginning of all time. He was what the Father called Him, His Son, and He was what He claimed to be, Divine and the Son of God.

CHAPTER XIX.

How to Prevent Physical Weakness, Sickness and Death.

The orthodox Jew who lived up to the Mosaic law needed no insane asylums and hospitals. He was taught by revelation that the lust and the carnal mind of the physical man meant physical weakness, sickness and death. To indulge the lust of the flesh, is not only to kill the spiritual life of the spiritual man, but to destroy the physical life of material man. The lust of the physical man is both physical and spiritual death. Thus the Mosaic law and the Prophets taught the Jews that to indulge in the carnal mind and the lust of the material man was to weaken the physical man and produce physical death. But the orthodox Jew under the Mosaic dispensation was taught to differentiate between the material man and the spiritual man and the nature of each. He was taught that to indulge the law of the flesh and the carnal mind of the material man was to destroy the human body, the mind, and to produce mental and physical weakness and spiritual death. This accounts for the fact that the orthodox Jews in the noonday of their glory as a race were the princes of the world morally, physically, intellectually and spiritually. When the Jew confounded and confused the physical man with spir-

itual man, the physical birth with the spiritual birth, the carnal mind with the spiritual mind, God sounded aloud His protest in Israel through the voices of the Prophets. For this sin of transgression God punished His people. He punishes today, and has in every age and will until the end of time, every spiritual child of His whom He created in His own image that confuses the physical man with the spiritual man and the carnal mind with the spiritual mind, and indulges the physical senses of the material man. The Jew, every time he transgressed the law that differentiates the physical man from the spiritual man, was punished by Jehovah.

The children of men in all generations have been punished and will be punished by God for indulging the law of lust and the flesh. When man indulges the carnal mind and his lustful nature, he pays the penalty mentally and physically and spiritually. God's punishment of His people for transgressing this law is visible and tangible in that He punishes not only the physical man, but the spiritual man also.

By indulging the law of lust, the life forces which produce life in the physical man are destroyed. A man is as strong physically as the generative power of his brain is to conduct the life current of God's life giving force over the nerve system into the material body. This life current to be effective, producing material life, has to be conducted over the nerve system. The brain and the nerve system are the means of co-ordination between the material body of physical man and the spiritual body of the spiritual man. They are the twilight zone between the material man and the spiritual man, between matter and Spirit; by indulging in lustful thoughts and acts, the brain and the nervous system undergo shocks and transforma-

nervous system undergoes shocks and transformations which weakens and destroys the power of the brain to generate the vital current and send life giving force over the nerve system, and weakens the nervous system and its capacity to carry the vital force into the physical body of the material man.

By indulging the carnal mind the lust of the physical man, the mind, and the body of the physical man is weakened—sickness is produced and death is the end.

Man-made theology, in attempting to spiritualize the natural birth and to make it holy, indorsed and encouraged the indulgence of the carnal mind and the lust of the physical man; with the result that Christendom is filled with imbeciles and physical wrecks. And the orthodox theologian points to these afflicted with all kinds and nature of physical and mental diseases as God's punishment of man. Asylums are everywhere — sanitariums and hospitals are thick and erected throughout Christendom. And the orthodox theologian points to these institutions with pride as a product of Christianity—whereas, as a matter of fact, they are the product of indulging the lust of the flesh and the carnal mind. One generation hands down to the other generation and generation to generation mental weakness, physical ills and diseases produced by indulging the carnal mind and the lust of the physical man, until suffering and sorrow, torture and pain, both mentally and physically, rages throughout Christendom.

This is the result of the fundamental error of man-made theology attempting to spiritualize the natural conception and birth of the physical man.

Priestcraft and theologians teach that if the carnal mind and the lust of the physical man, is united

to the opposite sex by a priestly ceremony, that God sanctions the indulgence of the lust of the flesh and the carnal mind of the physical man. The physical man lives for lust and the church therefore, wishing to please his physical senses and gratify his carnal mind, has preached the doctrine, if the opposite sexes unite under priestly ceremonies, that God will bless the indulgence of their lust.

This has been the crime of the church—both Catholic and Protestant. The Temple of Jerusalem represented the body of Christ. It was as near perfect as the mind could make it. It was the wonder of the ages. The Spirit of the Son of God dwelt in His body and was manifested in the flesh. God was supposed to be in the Temple ever present, i. e., the Spirit of the Son of the living God was manifested in the flesh and the human body and was ever present in the fleshly body. Christ's material body was conceived without lust and therefore the Temple at Jerusalem in all its splendor was supposed to represent His body which possessed human attributes without lust. It was material and not spiritual and therefore was mortal and died on the Cross. The destruction of the Temple of Jerusalem—the material Temple—represented the death of Christ's body on the Cross. The spiritual body of Christ, resurrected, was life and that is what the Bible means when it refers to the Temple of the New Jerusalem. The old Jerusalem and Temple were destroyed because they were material—so must the human body decay and pass away—but the New Jerusalem and the Temple thereof is spiritual and represents man's spiritual body and liveth forever.

Christ's body as a material man was the temple of Christ—the spiritual man as the Son of God. Our

human bodies conceived in lust are sinful, mortal and must die—yet each and every human body is a Temple of God in that the spiritual man whom God created in His own image, dwelleth therein. When the spiritual man lives the life of spiritual light and life and denies the physical senses of the material man, his lust and carnal mind, he is producing life; life within the material man which prevents sickness, physical weakness and prolongs the life of the material man. If the human family would only realize this truth and live up to it as taught in the Scriptures, in due course of time physical weakness, illness and sickness would be eliminated from the human body and man would live out his natural life and lie down and die when the machinery of the material man was worn out so that the vital current and life giving force could no longer generate life in the material man and send it over the nervous system—just as the child goes to sleep; material death would come as the sleep of the night. The suffering and the sorrow, the pains and the aches, the misery and the torture to which the human family is afflicted comes as a result of yielding to the law of lust and indulging the carnal mind which is death in its very nature.

The priesthood, theologians of both of the Catholic and Protestant world have taught the human family that to indulge the lust of the flesh was spiritual and blessed by God and His Son, if only done under marriage ceremony, until they have reduced the human family, wherever their false teachings have gone, to physical weakness, sickness, physical suffering of every nature and premature death. To indulge the carnal mind and the law of lust is death in its nature, regardless of the form or condition under which the indulgence takes place. Scripture teaches this truth.

The Scripture recognizes marriage, but only as a human institution and for the purpose of restraining the lust and carnal mind of the physical man. Marriage is a necessity as an institution with the human family to regulate morals, to care for the offspring and to preserve order in society and to restrain the lust of the physical man; and the Bible so recognizes it and treats it as a fleshly institution.

By the erroneous teachings of the orthodox theologians, both of the Catholic and the Protestant world, millions upon millions of poor suffering humanity are in torture and physical pain, are suffering with physical ills and weaknesses which they inherited from their ancestors of the generations which have passed, and those living will bequeath their physical weakness and suffering and ills to generations to come.

The physical man must die as a matter of course; he came from dust and unto dust he must return; but if he were taught the truth, that the spiritual man made in God's image is Spirit, and that the physical man conceived in lust is death in his nature, and to indulge the lust of the physical man is to invite physical weakness and disease into the human body and premature physical death, and would live the law of Spirit and Life and deny the lust of the physical man, he could live out his days in peace with physical strength, health and happiness and die at ease without suffering or pain. The trouble with the theological world is that its teachers teach too much error and advocate the erection of sanitariums and hospitals and asylums in which mental and physical wrecks, which have been produced as the result of their erroneous teachings, are to be kept as inmates while they pine away and die of suffering and disease. The human family needs more truth taught to them as to who

the spiritual man is and as to who and what the material man is and fewer hospitals, sanitariums and asylums erected. Teach man that his body is the temple of the living God in which dwelleth the spiritual man made in God's image and that this spiritual man must not indulge the lust of the physical man except for the propagation of the race, and in a few generations you will have eliminated sickness, physical and mental weakness from man and restored the human family to a state of physical and mental health and strength. Teach man the truth that the spiritual man within will conquer the physical man without, and you will have taught him the law of health and life. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2). God is saying to His children whom He created in His own image daily that He wishes them physical health, even as their souls prosper spiritually—but to possess this physical health that the spiritual man, His child whom He created in His own image, must deny the lust of the material man who is at enmity with His spiritual kingdom." Be not wise in thine own eyes; fear the Lord and depart from evil. It shall be health to thy navel and marrow to thy bone." (Prov. 3:7, 8). Here God is telling His children not to think that they are wise with their physical senses and eyes and that they can indulge the physical man and his lust without pain and suffering. "But fear the Lord and depart from evil." That is, deny the physical man, his lust and his carnal mind. "And it shall be health to thy navel and marrow to thy bones." That is, the Lord is telling His children, whom He created in His own image, to deny the lust of the physical man and his carnal mind, to live a life of Spirit and Truth and that they

shall enjoy physical strength and health.

"Know ye not ye are the temple of God and that the Spirit of God dwelleth within you" (Cor. 1:3-16). The child of God created in His image has no right to defile that temple by indulging the lust of the physical man. He should light that temple with spiritual life and light and conquer the carnal mind and the lust of the physical man by the power of his spiritual life. To indulge in the passions and the lust of the natural man, is to invite darkness and death into that temple and to bequeath sickness, suffering, darkness and premature death to generations unborn.

Oh, that the men, who assume to be the spiritual teachers of God's children, could and would understand this truth and teach it in its purity to God's children who are wandering in darkness and error; until mental and physical weakness and suffering would be driven out of the human body and forever destroyed as a part of the inheritance of the human family.

CHAPTER XX.

Heaven and Hell.

Heaven and Hell are conditions. They are spiritual states rather than places. They are not physical and material—but immaterial and spiritual. The physical hell preached during the ages by the priestcraft and the theologians, had its origin in the material mind of the physical man and the physical senses of the material man. The cause of its origin was selfishness and revenge. The physical man filled with hatred and malice wanted his enemies punished and in the carnal mind of the material man, he created a physical hell in which to burn the other fellow—his enemy; but not to go there himself. He likewise created a physical heaven in the imagination of his natural mind where he could gratify his physical senses and the appetites of the physical man throughout eternity.

This physical and material heaven and hell was gratifying to the physical senses and natural mind of the material man; and the priestcraft and theologians gave him what he wanted and desired for value received. But this is not the heaven and hell of the Bible. The heaven and hell of the Bible are realities, but immaterial.

Heaven.

Heaven is the dwelling place of God and God is everywhere. Heaven is the child whom God created in His own image, partaking of all the spiritual attributes of God's spiritual kingdom and spiritual nature. Heaven is the child of God created in His image, redeemed from the lustful nature and carnal mind of the physical man and this spiritual state is wherever God reigneth and rules; and God lives and rules throughout all space. "Hearken, thou to the supplication of thy servant, and of thy people Israel, when they shall pray towards this place; and hear thou in heaven thy dwelling place; and when thou hearest forgive" (Kings 1:8-30). Here we are told that Heaven is the dwelling place of God; and God liveth and dwelleth in all space. Heaven is therefore a condition and not a place—a spiritual condition, and not a physical habitation. "Thus sayeth the Lord, The heaven is my throne, and the earth my footstool; where is the house that ye build unto me? and where is the place of my rest?" (Isaiah 66:1). Heaven is God's kingdom—spiritual kingdom—and not a material place. His throne is His spiritual Power, Light and Life, and not a material place in which He rules. From this throne (this source of Light and Life) He giveth Light and Life to His spiritual children. "After this manner, therefore, pray ye; our Father which art in Heaven, Hallowed by thy name" (Matt. 6:9). Here the Master teaches us that Heaven is the dwelling place of God, and that such dwelling place fills all space and all time which God filleth with His Light, His Life and His Glory. For His spiritual children to enter into this spiritual kingdom, is Heaven. "Howbeit the most high dwelleth not in the temples made with hands, as sayeth the prophets,

Heaven is my throne, and earth is my footstool; what house will ye build me? sayeth the Lord; or, what is the pdace of my rest? (Acts 7:48, 49). Here we are taught that God dwelleth not in temples builded by hands or in material things; that the Temple at Jerusalem was simply a shadow of reality, God's Temple is His spiritual kingdom and therein dwelleth and liveth His spiritual children. The spiritual state which creates Heaven for God's spiritual children is the absolute destruction and elimination from the spiritual nature of the spiritual man, the attributes of the material man, which the spiritual man took into his spiritual consciousness when conceived by the law of lust and while the spiritual man dwelt in the body of the material man. The elimination of the attributes of the carnal mind and lust of the natural man from the consciousness of the spiritual man, is the casting out of devils, that is, casting out the lust and carnal mind of the natural man from the spiritual nature of the spiritual man; and this is the Atonement. "And the Lord God said unto the serpent," Because thou hast done this, thou art cursed above all cattle and every beast of the field; and upon thy belly shalt thou go and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman and between thy seed and her seed and it shall bruise thy head and thou shalt bruise his heel" (Genesis 3: 14, 15). Here "the serpent" represents the lust of the natural man and "his seed" represents the generation of the physical man; the seed of the woman represents Christ, who was to be conceived without a natural father and without lust and was to be the High Priest of all of God's spiritual children—and, of course, likewise represents the spiritual man. God said that He would put enmity between the seed of the serpent and

the seed of the woman; that is, He would put enmity between the natural man with his lust and carnal mind, and the spiritual man, whom He created in His own image; and the Christ who was to be conceived of a woman without lust was to be the High Priest of the spiritual man. That enmity has been going on ever since the first man and will go on through all time and through all eternity. The spiritual man whom God created in His own image and who takes into his spiritual consciousness the spiritual attributes of the Christ by the law of the atonment, eliminates from his spiritual nature all the attributes of lust and the carnal nature of the natural man and enters into spiritual fellowship with the Father—he enters into Heaven.

The spiritual man, who retains in his spiritual consciousness and spiritual nature the attributes and nature of the natural man, is not in fellowship with God's spiritual nature and kingdom—he is in Hell. He has not been saved by the law of the Atonement—the nature of the natural man has not been destroyed in and eliminated from his spiritual consciousness. Here we see that Heaven and Hell had their origin in the birth of the natural and spiritual man and that they are the opposite of each other in their nature, yet priestcraft and the theologians, both of the Catholic and the Protestant worlds, have through the ages, been teaching the people that marriage was holy and the natural birth spiritual, and thereby gratifying the taste, the desire and the lust of the natural man.

Heaven and Hell are personal states. They are personal to every child whom God has created. The removing from the soul the attributes of lust is the power of Christ and of the Atonement and every man must apply it personally for himself in order to enter

heaven. No man nor priest can offer up sacrifice to save another. Christ made the sacrifice, paid the penalty for the law of lust, died unto the flesh and conquered the power of the natural man and destroyed the rule of the material man once for all when He died upon the Cross; and every child of God, in order to enter into spiritual fellowship with Christ and the Father, must apply the power of Christ's spiritual triumph over the material man for himself and to his own spiritual consciousness.

Heaven begins here. "Christ said: The Kingdom of Heaven is within you." As we take His spiritual attributes into our spiritual consciousness and thereby eliminate from our spiritual natures the nature of the natural man and destroy the power of the natural man within our spiritual natures, we enter into the kingdom of heaven. The kingdom of heaven begins here and continues through all eternity to every child of God who takes of the Life of the Christ.

The Jewish priesthood had to be perfect physically—no cripple could be a priest under the Mosaic law. The perfect physical body required to be a priest under the Mosaic dispensation was a figure and symbol of a spiritual truth. The perfect physical body required in order to be a priest had no saving power within itself, but represented the perfect spiritual body of the Christ and the spiritual bodies of all of God's children who take of the spiritual nature of the Christ and enter into spiritual fellowship with God and the Christ in the life to come. The perfect physical body required was a figure of what the spiritual body will be and represents every child of God who partakes of the spiritual nature of the Christ and in the resurrection will possess a spiritual body in full fellowship with God and His Son. Heaven is eternal

development spiritually and begins here and continues through all eternity. The spiritual child of God created in God's image cannot violate God's spiritual laws and take into his spiritual consciousness the nature of the natural man without paying the penalty. As the nature of the natural man enters, the life of the spiritual man is driven out. The law of spiritual compensation is just. The spiritual child of God cannot entertain the thoughts and nature of the natural man and grow spiritually and develop in the spiritual kingdom. The power of the Atonement will eliminate the nature of the natural man from the life of the spiritual man, but the child of God must apply the power of the Atonement with its saving influence to his personal spiritual nature.

Heaven is spiritual Life and spiritual Light. Heaven is God's children whom He created in His own image entering into full fellowship with God and His spiritual nature and driving out from their spiritual natures the power of the natural man by the law and the influence of the Atonement. Christ died that the spiritual man might live; and destroyed the power of the natural man over the life of the spiritual man and Heaven is the spiritual man applying personally this power of the Atonement to his spiritual nature and life —that is, spiritual light, spiritual life—this is Heaven.

Heaven is the seed of the woman, spoken of in Genesis 3:15, destroying the power of the seed of the serpent mentioned in the same verse of Scripture in the spiritual consciousness of the spiritual man whom God created in His own image. The seed of the serpent mentioned in Genesis 3:15 being the lustful nature of the physical man who is conceived in lust, and the seed of the woman being the Christ who was conceived without a natural father and by His spiritual

nature and power triumphed over the flesh and by dying in His fleshly nature on the Cross atoned for the sin of the natural man, which is the seed of the serpent, and which darkened the spiritual light of the man whom God made in His own image. In this verse of Scripture, Genesis 3:15, the mystery of the dual creation is locked up. Its explanation is the key to the Bible and the plan of salvation. Heaven is the complete Life and reconciliation of the child of God whom He created in His own image—reconciliation and restoring this man whom God created in His own image back to full fellowship with God and God's kingdom by virtue of the Atonement, and the seed of the woman, the Christ destroying the seed of the serpent, the natural man, in the consciousness of the spiritual man.

Hell.

"Hell" means "hades" and "hades" means "the grave" and "the grave" means "death." The grave means death to the physical man; it is where the physical man rests when he returns to dust. Likewise, hell is the state, and not the place, of the spiritual man, when the Spirit leaves the body of the physical man. Hell is like Heaven—it is a state or a condition, rather than a place. In its nature, however, this state or condition is the opposite of Heaven. The Spirit of the spiritual man is in a condition, when in hell, opposite to the spiritual man when in Heaven. The Spirit that is in hell has not had the carnal nature of the seed of the serpent destroyed by the power of the seed of the woman referred to in Genesis 3:15. The spiritual man in hell has within his spiritual consciousness the nature and the attributes of the seed of the serpent, which is the carnal man conceived by the law of lust, the power and nature of this seed of the

serpent, the carnal man, has not been destroyed in his spiritual consciousness by the power of the seed of the woman, that is, the Christ and his Atonement mentioned in Genesis 3:15. "Besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16:26). Here, Lazarus was in one spiritual state and the rich man was in another spiritual state. "And in Hell he lifted up his eyes, being in torment, and seeth Abraham afar off and Lazarus in his bosom" (Luke 16:23). Lazarus was in a state and condition of spiritual life; Abraham here being the father of the house of Israel, represents God's spiritual kingdom and Lazarus was in this spiritual kingdom, the seed of the serpent mentioned in Genesis 3:15; i. e., the lust and nature of the natural man, had been destroyed in his spiritual consciousness by the seed of the woman—that is, by Christ's Atonement —his saving power. But the seed of the serpent—that is, the natural man—his carnal mind and lustful nature, still ruled and lived in the consciousness of the rich man; this darkness and death of the material man had not been destroyed in the consciousness of the rich man by the seed of the woman—that is, by Christ and His Atonement.

The cause of all the chanting of all of the priests of all religions of all ages is locked up in Genesis 3: 15—the war between the seed of the serpent and the seed of the woman—the conflict between the natural man conceived in lust and the spiritual man made in God's image and the Christ born without a natural father—who is the Chief Priest of the spiritual man. All the tears, sorrows and physical suffering of man is produced by the virtue of the truth as revealed in

said verse of Scripture. All the tears of all the ages for spiritual Light is revealed in said passage of Scripture.

The mystery of the Bible is contained therein and the truth therein contained, when correctly interpreted, explains the mystery of the Bible—God's revelation to man and the plan salvation; explains Heaven and hell and their nature.

"And death and hell were cast into a lake of fire. This is the second death" (Rev. 20:14). "Second death" here mentioned is spiritual death; it is hell. The first death is the death of the natural man; the second death is the death of the spiritual man—that is, the spiritual state and condition of the spiritual man who has not had the nature of the seed of the serpent destroyed in his spiritual consciousness by the seed of the woman, that is, by the atoning power of the Christ.

This seed of the serpent is "The Dragon" John saw in Revelations, that is, the power of the natural man with his lustful nature and carnal mind ruling in the spiritual consciousness of the spiritual man who had not had the power of the seed of the serpent, the lust and carnal nature of the natural man, destroyed in his spiritual consciousness by the seed of the woman; that is, by the Christ and His atoning power. We have this seed of the serpent in Genesis 3:15—he is all through the Bible and he is "The Dragon" that John saw in his vision described in Revelations. He is the natural man with his lustful nature and carnal mind ruling in the consciousness of the spiritual man who has not been saved by the seed of the woman—by the Christ and His atoning power.

Hell begins here in the consciousness of the spiritual man and continues through all eternity unless

the seed of the serpent—the lust and carnal nature of the natural man—is destroyed in the consciousness of the spiritual man by the seed of the woman—by the Christ and His atoning power. In proportion as the spiritual man takes into his spiritual conscience the seed of the serpent—the lust and carnal nature of the natural man—he is going into hell. The law of the anti-spiritual nature of the seed of the serpent is just in its compensation—the more of the nature of the natural man the spiritual man takes into his spiritual consciousness, the deeper he is in hell. Hell is darkness and spiritual death.

CHAPTER XXI.

The Church.

The term "church" is from the Greek word "Kyriakon," meaning "belonging to the Lord"; and when applied to spiritual things in its original meaning, means "God's spiritual children who belong to Him spiritually—that is to say, the term church spiritually means all of God's spiritual children who have applied the power of the Atonement to their spiritual beings and natures and who have had the carnal nature of the natural man destroyed in their spiritual consciousness and who therefore belong to God spiritually. God's church is His spiritual kingdom and is composed of all His spiritual creatures who are reconciled to Him and who are in harmony with His spiritual laws and spiritual nature; and His church existed in the mind of God before the creation and from all eternity. The visible organization on earth, termed the church, is only a shadow of the real church. The real church cannot be organized by men; it is invisible and exists in the spiritual nature of God's children.

Only the spiritual man belongs to the Lord; the physical man has no part in God's church. The physical man with his material senses cannot know God's church. The church is spiritual and the spiritual man made in God's image can only be of the church. The

physical man trying to know the church and God through the physical senses of the material man is idolatry. The Children of Israel were ever attempting to materialize the church and to worship God through the physical senses. The priesthood of Israel, the Scribes and the Pharisees were ever attempting to materialize the church and to convert Israel into a material kingdom and to give unto the people a religion of idolatry in order to gratify their desire to worship a material God through the physical senses of the material man. It was this idolatry of the natural man and the carnal mind of the Children of Israel that the Prophets were ever proclaiming against, and calling upon the children of Israel to return to the God of Abraham, Isaac and Jacob and to worship God a Spirit with their spiritual natures and spiritual minds. All through the ages, the material man has attempted to materialize God. The natural man, the seed of the serpent, has said to the spiritual man, "Worship my god through thy physical senses"—the natural man has ever said to the spiritual man, "Worship my god through matter, know him through thy physical senses, worship him." This is the seed of the serpent, the carnal nature of the natural man, destroying the spiritual nature of the spiritual man in his spiritual consciousness. It is the power of the devil, the natural man, fighting against God's spiritual kingdom and attempting to destroy the spiritual life of the spiritual man made in God's image.

This was the devil's temptation of Christ and Christ said unto him, "Get behind me, Satan, for it is written that you shalt worship the Lord thy God only."

God's church existed before Abraham, Isaac and Jacob. It existed in the conscience of His spiritual children from the Creation. He said to Abraham, "I will make thy seed as the stars of the heavens," and wherever Abraham's seed are, God's spiritual children—the church—is. His church is written in the innate mind and conscience of His children and all who apply the law of the Atonement to destroying the seed of the serpent—the natural man—are members of His Church. You might destroy the Bible and His church would still exist. The Bible as a verbal revelation only lightens up the Spiritual light and life existing in the innate conscience and mind of God's children—the spiritual man made in His image. His revelation was made to the innate mind and conscience of the spiritual man and His saving power manifested to the spiritual man before there was any Bible; before God ever revealed Himself to man in a verbal revelation, as in the Bible He revealed Himself in His spiritual nature to the innate mind and conscience of His spiritual children whom He created in His own image.

He reveals Himself and has revealed Himself to the innate mind conscience and spiritual nature of every child that He ever created in His own image and the saving power of the Atonement was a reality from all eternity and before the Creation and every child whom God created in His image who has applied the Atonement as a saving power to destroying the carnal nature of the natural man in the consciousness of the spiritual man, is of God's kingdom he is of God's Church; he belongs to God.

God never left His Church to poor, mortal, erring man with power to control it and to own it. The Church is God's and Christ is at the head of the

Church, and no poor mortal man or set of men have any intervening power between Christ the Head of the Church and God's spiritual children. Salvation is a personal matter and every child of God has access to the Chief of God's Church—the Christ and His saving power. Being a member of the visible church organized on earth by men, does not save—it is only a shadow of the reality—a church organization cannot save, but by having the carnal man destroyed in the spiritual man, by the power of the Atonement you are saved; you belong to God, you are of the Church. You are of the Church and a member of God's Church because you are saved by the power of the Atonement rather than being saved because you are a member of the visible church upon earth organized by man.

Christ told the disciples, "Go preach the gospel, beginning in Jerusalem first." Jerusalem was the center of the Jewish nation. The Jewish nation was a theocracy, meaning, of course, "a nation or a people ruled and governed by the Lord"—that is, that God lived, dwelt within them as a people and directed them. Jerusalem was the heart, the center—the Temple in Jerusalem was the figure of Christ's body as the coming King. All this was symbolical of a spiritual reality, meaning God dwelling within man's spiritual nature and his material body being the Temple in which the Spirit dwells and after death he will have a spiritual body. Jerusalem was destroyed, but the Bible teaches that there is a New Jerusalem, a spiritual Jerusalem. Christ told the Jews to destroy this temple and in three days He would raise it up again, meaning, of course, His physical body which the Temple was symbolical of—and that He would rise in the glory of His spiritual body.

When He told His Disciples to go preach the gos-

pel, beginning in Jerusalem, He meant, of course, beginning with their own spiritual natures first; that is, to get spiritual life and light themselves and then go preach it to the world. Christ thereby declared that His church was a spiritual institution only to be known and realized by the spiritual man and that the material man has no part in His church and His kingdom. "He saith unto them, But whom say ye that I am? and Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shall bind on earth shall be bound in heaven, and whatsoever thou shall loose on earth shall be loosed in heaven" (Matt. 16:15-19). Here Christ declares that He is the Rock upon which He will build His Church and the gates of hell shall not prevail against it. It is Christ upon whom He is going to build His Church—upon Himself as the Head of the Church, and not upon Peter, as the Catholic world has construed it. The word "Petra" means "rock" in Greek, and the word "Peter" is derived from Petra, and Christ said to Peter, "They said that I am the Son of the living God, and others say that I am John the Baptist, and others say that I am one of the Prophets, but whom do you say I am Peter. And Simon Peter answered and said thou art the Christ, the Son of the living God, and Jesus said unto him, Flesh and blood hath not revealed it unto thee, but my Father which is in Heaven; and I say unto thee thou art Peter, and upon this rock I

will build my Church and the gates of hell shall not prevail against it, and I will give unto thee the keys of the Kingdom of Heaven, and whatsoever thou shall bind on earth shall be bound in Heaven, and whatsoever thou shall loose on earth shall be loosed in Heaven." Christ did not tell Peter here that He was going to build His Church on Peter the Rock, but that He was going to build His Church on Christ, the Rock. Peter said, "Thou art the Christ, the Son of the living God," and Christ said upon this Rock (that is, the Rock that I am the Christ, the Son of the living God) I will build my Church and the gates of hell shall not prevail against it. That is to say, "I am the Christ, perfect Spirit, possessing all the attributes of My Father who sent Me, and upon this Rock, the power of the eternal Spirit and of My Father who sent Me, who is Spirit—I will build My Church, which is Spirit, and the gates of hell—the power of the carnal mind, and the natural man, with his lust—shall not prevail against it; that the lust of the carnal man and the material man shall not prevail against My Church, which is spiritual, and which I will build on My own spiritual nature which possesses all the spiritual attributes of the Father who sent Me. And unto you, Peter, who has manifested your faith in Me as the Son of the living God, I will give unto you the keys to the Kingdom of Heaven that you may unlock the doors of your own spiritual nature and enter into full fellowship of spiritual life; and whatsoever you bind of your spiritual nature here shall be bound in Heaven and whatsoever you shall loose here shall be loosed in Heaven." That is to say, "Unto you, Peter, by virtue of My spiritual power as the Son of the living God and upon your manifestation of faith in My Divinity, I will give you power to grow in spiritual Life

and Light and in proportion as you exercise your spiritual nature, you shall grow in spiritual Light and Life and in proportion as you deny your spiritual nature and yield to the power of the natural man and his carnal mind you will be denied spiritual Light and Life."

And He gives unto every child of God made in God's image—the same keys to the Kingdom of Heaven that He gave Peter. Christ never said nor ever intended to say unto poor mortal Peter that He would build His Church upon Peter and would give Peter and his successors the keys of Heaven to lock the doors against God's other children whom He created in His image. He never made Peter the keeper of the conscience and souls of His children with the power to exclude them from the Kingdom of Heaven. Christ, the Head of the Church, governs His own Church and spiritual kingdom as the Son of the living God. "From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the Rock that is higher than I." (Psalm 61:2). "Bow down thine ear to me; deliver me speedily; be thou my strong Rock, for an house of defense to save me" (Psalm 31:2). All through the Bible the Prophets and the Psalmist referred to the Christ who was to come as the Rock, and it was upon this eternal Rock of Ages, the spiritual Son of the spiritual Father, whom He declared He would build His Church upon and the gates of hell should not prevail against it—that is to say, He declared His church is spiritual; that He erected it upon Himself and His spiritual nature as the Son of the living God and that the lust and carnal mind of the natural man shall not prevail against it.

The real meaning of this passage of Scripture

is just the opposite from what the Catholic world has construed it to mean in order to establish a Monarchial system of Church government and a Priesthood claiming the power to forgive and retain sins.

The Early Church, in form of Church Government, was a pure Democracy. Each Church was a separate and distinct governing body. The Disciples of the Christian Religion were poor and humble and they were persecuted by the carnal mind and the natural man of the kings, rulers and the men of power of their day. They collected in humble places and in secret quarters to worship and organize churches and owned their property jointly and in common, as the Scripture plainly sets out and teaches as well as secular history. John in Revelations refers to "The Churches" in Asia, and not to the "Church." "I, Jesus, have sent mine angel to testify unto you these things in the Churches" (Rev. 22:16). "The Churches of Christ salute you" (Rom. 16:16). The Apostles addressed their letters to the Churches at Rome, Corinth, Ephesus, and not to a Monarchial official Church. The early Church Fathers, during the first century of the Christian era likewise addressed their communications to the Churches, for the primitive Church was a pure Democracy and each Church was a separate and distinct organization, with their local Elders or Pastors whom they selected as their spiritual leaders and overseers. The term "Bishop," which means overseer, and "Pastor," "Elder," "Priest," "Presbyterer" are synonymous and in the early Christian Church, meant one and the same thing; that is, the one who was selected and set apart by the Church as the spiritual leader and overseer of the flock and local Church. Paul ordained Elders for the local churches wherever he established them and charged them to be "Faith-

ful Overseers," i. e., to be faithful in Spiritual things to the body of Christians who had selected them and set them apart as their spiritual leaders. The term "elders" means older and in spiritual things meant, of course, one who was older in spiritual matters and who was rich in the power of the Spirit—and for this reason he was selected as the spiritual leader and overseer of the local church. The Jews had their Elders in spiritual things and in the early Christian era, the Elder was the Pastor of the local Christian Church—and was the leader in spiritual things of the organization to which he belonged.

But these local Churches began to send out missionaries under the supervision of the Church and the pastor who remained in charge of the Church assumed leadership over the home Church and the missionary sent out, and by degrees and the continual increase of authority, the pastor who remained in charge of the home church became known as the "Bishop" or Chief Pastor. These Chief Pastors by degrees assumed more and more authority and finally began to meet in conclaves, or councils, to legislate, to govern the Churches—each Chief Pastor assuming control and jurisdiction over his territory or "See." Then they created "Arch-Bishops" to have jurisdiction over a certain number of the Bishops and thus by degrees a system of laws and regulations was worked out to govern the Churches. When these conclaves, or councils of the bishops met they had to have a presiding officer or chief.

Rome being the center of the world at that time, the Bishop of Rome, of course, had the most important territory or jurisdiction, and he was selected as the Chief and as such developed into the "Pope," or the chief presiding officer of the monarchial system

of man-made government to regulate and to govern the Churches. When the Emperors of Rome made the Christian religion the State religion, the State and the Church became united and when the Roman empire fell, the Pope was the most important factor and he became both Emperor and Pope; that is, final authority in both Church and State, and the system of Church government was patented after the Roman Empire; the Pope taking the place of the Emperor and the Cardinals taking the place of the Roman Senate. In the days of the Roman Empire, the Emperor was selected from the Senate by the Senate, so the Pope is elected from the College of Cardinals and by the Cardinals. The Roman Empire was founded on a military system of government—that those in authority must be obeyed, was the established rule. The Roman Catholic Church is patented after the same system. When the Roman Church had thus systematized the forms of Church government, they brought over the old Mosaic rites and formalities, hence the Roman Catholic Church united in its system the formalities of the Mosaic dispensation with the pagan religions of Rome, the State government of Rome and the Christian system; as an institution, it is the combination of all.

It has possessed devout followers and done a great deal of good as well as a great deal of harm. It has had good Popes and bad Popes—good priests and bad priests—good men and bad men—who believed in it as an institution; but as an institution Christ never established it while on earth. He never created an Arch-Bishop—a Cardinal or a Pope. His early Church was a pure Democracy and was founded upon spiritual life and personal faith in Christ as its Head.

The Catholic Church claims Apostolic succession —that is, each Bishop is an Apostle, and the Apostleship has come down from the time of Christ from one Bishop to the other in succession by virtue of the ordination of one Bishop by another Bishop. There was no such a thing as a Bishop, in the sense now used in the Catholic Church and the Protestant Churches, in the early Church. When the Catholic Church became so powerful and corrupt in material and state affairs in the sixteenth century, there was a protest and the various branches of the Protestant Churches that have Bishops, grew out of that reformation. But during all the Dark Ages, there was a body here and there that held on to the simple Democracy and faith of the early Church and worshiped their God in their humble quarters in Spirit and truth wherever they gathered and all the persecutions of the Roman Emperors and the Popes who succeeded to their throne could not destroy these humble followers of the Christ.

The term "Apostle" is from the Greek word "Apostolis," and means "one sent forth," or a messenger. The early Apostles whom Christ sent forth to preach His gospel were His messengers and He has been sending His spiritual messengers whom He calls and inspires by power of the Spirit to preach His gospel during all the ages and will unto the end of time. Moses and the Prophets were His Messengers.

There were other Apostles, besides the twelve whom Christ called around Him personally, as His witnesses while on earth. Paul was called to be an Apostle after Christ left this earth—that is, to be a messenger for Christ. "Paul, called to be an Apostle of Jesus Christ through the will of God, and Sosthenes, our brother, unto the Church of God which is at Corinth" (1 Cor. 1:1, 2).

Here we have declared that Paul was called to be an Apostle after Christ left this earth; that is, called to be a spiritual messenger for Christ. And Christ is daily calling men to be spiritual messengers for Him—that is, to be Apostles—and that, too, without intervention of any man-made system of Church government or man-made authority.

In the Primitive Church the Minister or local pastor of the local Church was called Apostle—that is, a spiritual messenger for Christ. "Salute Andronicus and Junia, my kinsmen, and fellow prisoners, who are of note among the Apostles, and who were in Christ before me" (Rom. 16:7). Here we observe that in a Primitive Church the Elder, or spiritual leader, of a local Church was an Apostle; that he was a spiritual messenger for Christ.

Christ Himself was an Apostle in that He was the Father's Messenger sent to the spiritual children of the Father's, "Wherefore, Holy Brethren, partakers of the Heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus. (Heb. 3:1). Here we observe that Christ was the Great Apostle, the Chief Priest, the Son of God, the Spiritual Messenger of the Father sent to this earth to His spiritual children. And we observe too that here "Priesthood" means spiritual power, Life and Light and that "Apostle" means Spiritual Messenger. Every child of God is a Priest and an Apostle and possesses spiritual Life and is a spiritual messenger for the Son whom the Father sent.

Christ said unto Peter, "Flesh and blood hath not revealed it unto you"—that is, that He, The Christ, was the Son of the living God but that it was Spirit that had revealed it unto Peter that Christ was the Son of the living God; this same Spirit makes every

child of God whom He made in His image and who is applying the power of the Atonement to his personal spiritual nature, a Priest and an Apostle—a spiritual child and a spiritual messenger.

The natural man born of lust could not reveal it unto Peter that Christ was the Son of the living God; only the spiritual nature of Peter could know this spiritual truth; only the spiritual man can know Christ as the Son of the living God—that is, only the spiritual man can know Christ the Son with all the spiritual attributes of the Father who is the Spirit.

The Catholic Church tries to reach the Spirit and spiritual things through formalities and rites and ceremonies and by this means appeal to the physical senses of the natural man. This has been the secret why it has held such a grip upon its followers. The Protestant Church attempts to reach man through the nervous system and emotion. By appealing to his emotions and working up his nervous system, the Protestant church of modern times with its materialism appeals to the natural man through the physical senses.

Both the Catholic Church and the materialism of the Protestant world are in error. The spiritual man cannot be reached through the physical senses of the natural man. The spiritual man must be reached through the spiritual senses and he must know God through his spiritual senses.

Prayer is spiritual desire, meditations and communion with God and not formalities, ceremonies and emotions of the natural man. By spiritual prayer, that is, silent spiritual desires, meditation and communion, the spiritual man can know God; but the natural man, through the natural senses and the carnal mind, cannot know God.

It was the natural man who made marriage a sacrament of the Church. The natural man lives for lust and the carnal mind. It was for the sins of the natural birth and the lust of the physical man that the Altar was erected to offer sacrifices upon, for without the sin of the conception and birth of the natural man there would have been no need of an Altar and a Sacrifice. In the Adam man, all died, likewise in the Christ man all were made alive—that is to say, by the spiritual man being manifested in the flesh by the law of lust he partook of death, and by Christ's power of Atonement, He destroyed by His sacrifice the power of the natural man and death in the spiritual man, for all who personally avail themselves spiritually of the power of the Atonement. The very purpose for which the Altar was erected has been perverted by the physical man. The Altar was erected to offer up sacrifices for the sins of natural conception and birth and the material man has used it to consecrate marriage and the natural conception and birth. The Church should teach that marriage is natural and not spiritual and that marriage relations are not to indulge the lust of the flesh, but only to reproduce the race; and the children should be taught by their natural parents the difference between the natural man and the spiritual man and what nature is and the truth as to spiritual things.

The Scriptures teach the truth as to the natural and the spiritual man and the church should teach the truth as contained in Holy Writ, God's children have no right to deny His Word in their teachings or lives.

The church on earth is a mere shadow of the reality of the real Church but it should be true to the real. And He said unto them, "With desire I have

desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and he said, Take this, and divide it among yourselves; For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And he took the bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" (Luke 22:15-20). Here Christ administered His Sacrament to His Apostles. It was the Passover. The blood placed on the post by the Children of Israel as they fled from bondage, represented the death of the physical man and the freeing of the spiritual man from the bondage of the natural man and was symbolical of the final Passover and the Crucifixion of the Christ when He would atone for the sins of the lust of the natural conception and birth of the natural man and destroy his power within the conscience of the spiritual man. "I will not drink of the fruit of the vine until the Kingdom of God shall come"—Christ meant to say here that He would not drink of the full spiritual fruit of His redeeming power until Spirit should triumph over matter and Life over death on the Cross and the Atonement should be fulfilled and His Father's spiritual Kingdom should be a complete reality to every child of God who avails himself personally of the power of the Atonement. He tells them to do this in remembrance of Him, that is, to administer His communion in remembrance of the shedding of His blood and the breaking of His Body, in that the shedding of His blood and the breaking of His Body represents

the death of the natural man with his carnal mind and lustful nature who is at enmity with the spiritual man and is death to the spiritual man. Christ declares that His body is broken and His blood is shed as the final Passover, which is freedom to the spiritual man and death to the physical man. "This do in remembrance of Me." Daily call into your spiritual conscience my Life as Life to you; that is, what He means when He says, "Do this is remembrance of Me." "I will not drink of the fruit of the vine until the Kingdom of God shall come," that is, "I will not eat of it in the spiritual kingdom until the power of the flesh is destroyed."

The church on earth is the shadow and the beginning of the spiritual reality which will last and live through eternity.

CHAPTER XXII.

The Conclusion and the Church Triumphant.

In Genesis we have the Serpent; in Revelations we have the Dragon. The Dragon in Revelations is the same as the Serpent in the third chapter of Genesis. The Serpent and the Dragon are the lust of the carnal man; and the natural man is the seed of the Serpent; and Christ born without a natural father is the seed of the woman; and all of God's spiritual children, i. e., the spiritual man, partake of the Christ's nature.

We have this dual nature in the Garden of Eden —the natural and the spiritual man. We have the same dual existence in Revelations—the natural and the spiritual man. This dual man is all through the Bible from Genesis to Revelations. The seed of the Serpent and the seed of the woman spoken of in Genesis 3:15 are the keys that unlock Holy Writ.

The natural man represents all that is contrary to the spiritual man—he is the Devil and the Serpent mentioned in Genesis 3:1. The spiritual man is God's child made in His own image and Christ is His Chief Priest, and this natural man and spiritual man are the seed of the Serpent and the seed woman mentioned in Genesis 3:15—and the war between this natural man and spiritual man and the conflict of their natures is the truth of the Revelation of God's Word.

"And there appeared another wonder in heaven; and hebond a great red Dragon, having seven

heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the Dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne" (Rev. 12:3-5). The Dragon here is the Serpent of Genesis 3:1—the natural man (the Devil) with all of his lust and carnal mind which is in conflict with every element of God's spiritual nature and kingdom; the woman was the mother of Christ and the Child was the Christ who represents every element of God's spiritual nature and every truth of His spiritual kingdom. This Dragon, the natural man, the Devil, was ready and is ever ready to destroy the power of the Christ and to destroy the spiritual Light and Life of the spiritual man whom God made in His image.

In the twelfth and thirteenth chapters of Revelations, John describes this Serpent—this natural man—the Devil; how he fought to destroy the spiritual man; he describes the mighty war between the natural and the spiritual man. "And the great Dragon was cast out: that old Serpent, called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night" (Rev. 12:9-10). Here John tells us that the natural man with his carnal mind is finally destroyed within the consciousness and spiritual nature of the spiritual

man and is cast out from the spiritual nature and the spiritual consciousness of the spiritual man by the saving and atoning power of The Christ.

"These shall have one mind and shall give their power and strength unto the beast" (Rev. 17:13). Here John in the 17th chapter of Revelations narrates with great force and describes with marvelous effect the nature of the natural man and his carnal mind with its fruits; lust, abomination, adultery, fornication, murder and every element and nature which is contrary to God's nature and His kingdom. He compares ancient Babylon with all of her sin and wickedness to the harlot woman and the abominations of the earth. Here we have the sexual passion of the woman, as in Genesis, representing the moving force of the carnal mind of the natural man. The lust of the flesh here as in Genesis represents all of the elements of the animal creation which are contrary to God's spiritual kingdom. John says, "All of these elements of the natural man, lust, adultery, fornication and murder have one mind and shall give their strength unto the beast." "The beast," of course, is the natural man. "These shall make war with the Lamb and the Lamb shall overcome them; for he is Lord of lords and King of kings, and they that are with him are called, and chosen, and faithful" (Rev. 17:14). Here the Lamb, of course, is Christ, who as the Chief Priest of God's spiritual children has overcome the abominations of the natural man and destroyed the natural man and his carnal mind within the spiritual nature and spiritual consciousness of God's spiritual children by the power of the Atonement. "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. 17:6).

Of course, the woman here represents the natural man with all his power of lust, malice, hatred and murder. She represents everything of the material and physical universe which is contrary to God's spiritual nature and spiritual universe.

John describes with great effect, power and force how the natural man, with his lust and carnal mind, has fought from the beginning of time and will until the end of time with the spiritual man, in the 17th and 18th chapters of Revelations, and in the 19th, 20th, 21st and 22nd he tells us how the spiritual man through the atoning power of the Lamb triumphs over the natural man. He likewise describes how all who have not had the lustful nature and carnal mind of the natural man destroyed within their spiritual consciousness by the power of the Atonement are cast into outer darkness; that is, hell; it is the spiritual man cast out from the spiritual presence of his Maker—and who partakes of the nature of the natural man—which is contrary to God's spiritual nature. He describes with great glory how all who avail themselves of the Atonement and have the mind of the natural man destroyed within their spiritual consciousness shall live with God.

"And death and hell were cast into a lake of fire. This is the second death and whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 12:14-15). Of course, this is spiritual death—this is hell—and those who had not had their names written in the Book of Life are God's children who lived for the natural man with his lust and carnal mind dominating their lives and prevailing in their spiritual consciousness and had not had the nature of the natural man destroyed in their spiritual natures by the power of the Atonement.

"And I John saw the Holy City, the New Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband." Here, John used the law of lust between the sexes—the most consuming and binding tie of the natural creation—to illustrate Christ's love in the spiritual world for the Redeemed. The New Jerusalem had no Temple therein—it is not material but spiritual. "And I saw no temple therein for the Lord God Almighty and the Lamb are the Temple of it." Here the material creation had passed away and Spirit had triumphed over matter—life over death—and God and His Son and the Redeemed are the New Jerusalem—the City of Spirit, Light and Life.

In Rev. 22:2 the Tree of Life is described. It is the same Tree of Life that was in the Garden of Eden, but now the Flaming Sword which turned every way, as we are told in Genesis, to keep man from partaking of the Tree of Life after he had yielded to the law of lust and taken into his spiritual nature the mind of the carnal man, is removed that he may partake of the Tree of Life. This Flaming Sword which was the lust and the carnal mind of the natural man in the spiritual consciousness of the spiritual man after he had yielded to the law of lust, is now destroyed by the power of the Atonement; and the redeemed may partake of the Tree of Life.

John concludes the description of the Holy City and the triumph of Spirit over matter and life over death with these words: "And there shall be no night there," meaning, of course, that the material creation, —the physical man and his carnal mind and lust— represents night and that Spirit represents day; and, that the material creation had passed away and all is Day—all is Light. "For the Lord God giveth them light and they shall reign forever and ever."

APPENDIX.

That those who read this Work may know who the Author was while living and that he was not a pervert, a mad man or a fool, we herewith give some extracts from a few of the letters sent to the President of the United States to have him appointed to the Federal Bench of the Eighth Circuit Court of Appeals in 1910.

From letter of George H. Thorne, Assistant Attorney General of Colorado: "He is learned in the law and his wide knowledge gives him an unusually broad and sound view of the philosophy of law and government."

From letter of ex-Governor R. B. Glenn, North Carolina: "He is a man of ability and learning and commands the highest endorsement from both Bench and Bar."

From letter of General A. J. West of Georgia: "He is a lawyer of acknoweldged ability, a student of great research, a gentleman of high standing, and an Author—a man of unusual talent and strict integrity."

From letter of General Julian S. Carr of North Carolina: "He is an attorney of great ability and a student of great research and high personal character."

From letter of Charles Sanford Olmstead, Bishop of Colorado: "Have formed a high opinion of his acuteness as a thinker and qualities as a man."

From letter of Professor J. W. Gaines, Dean of Shorter College, Georgia: "He is a man of irreproachable character and rugged honesty."

Many, many many more letters of similar nature which went to the White House from leading men from all parts of the country could be quoted—but these must suffice.

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